



AKU-EB

ISLAMIC STUDIES
(COMPULSORY)

AGHA KHAN BOARD

COMPILE BY:
DR. ZAHRA BATOOL

ISLAMIC STUDIES
SYLLABUS FOR HIGHER
SECONDARY CLASSES 2024

TRANSLATED FROM URDU TO
ENGLISH BY SHAHZAD ZAIDI

****Table of Contents:****

****Chapter (1): (a) - The Holy Quran****

- **The Concept of Revelation and its Forms**
- **Compilation and Preservation of the Quran**

(b) Selected Verses, Translation, and Commentary

****Chapter (2): Hadith****

- **Preservation, Compilation, and Significance of Hadith**
- **Selected Hadiths, Translation, and Commentary**

****Chapter (3): Thematic Study****

(a) Beliefs

- **Belief in the Oneness of God**
- **Belief in Prophethood**
- **Belief in Angels**
- **Belief in the Hereafter**
- **Belief in the Divine Books**

(b) Acts of Worship

- **Prayer, Zakat, Fasting, and Hajj**

(c) The Noble Life and Exemplary Conduct

- **The Prophet (PBUH) as a Mercy to the Worlds**
- **The Prophet (PBUH) as a Teacher, Mentor, Administrator, Commander, and Judge**

(d) Ethics and Etiquette

- **Patience and Perseverance**
- **Forgiveness and Forbearance**
- **Justice and Fairness**
- **Islamic Brotherhood**
- **Rights of People and Women's Rights**
- **Unity among Muslims**

****Chapter (4): Sources of Guidance and Renowned Figures of Islam****

- **Imam Ja'far al-Sadiq (may Allah have mercy on him)**
- **Imam Abu Hanifa (may Allah have mercy on him)**
- **Imam Malik (may Allah have mercy on him)**
- **Imam Muhammad ibn Idris al-Shafi'i (may Allah have mercy on him)**
- **Imam Ahmad ibn Hanbal (may Allah have mercy on him)**

****Q. Explain the literal and terminological meaning of the word Wahi.****

****Answer:**** "Wahi" is an Arabic word that means something that enters the heart

silently or secretly, or a gesture. In Islamic terminology, Wahi refers to the messages from Allah that were sent to His prophets through Angel Jibreel (السلام عليه). The

prophets then conveyed these messages to the people according to Allah's command.

****1.1.2 - Explain the different ways in which Wahi (revelation) was sent to the prophets according to the Quran.****

****Answer:**** There are three ways through which Wahi was sent to the prophets:

1. A message is placed directly in the heart of the prophet.

23. The message reaches the prophet from behind a veil or screen.. Angel Jibreel (السلام عليه) conveys Allah's message to the prophet.

These three methods are

described in the Quran as follows:

اللَّهُ ۖ لَا وَحْيًا أَوْ مِنْ وَرَاءِ حِجَابٍ أَوْ يُرْسِلَ رَسُولًا فَيُوحِيَ

بِإِذْنِهِ ۚ مَا يَشَاءُ إِنَّ هُوَ عَلَىٰ حَكِيمٍ - الشورى - ٥١

****Translation:**** "It is not fitting for a human being that Allah should speak to him except by inspiration, or from behind a veil, or by sending a messenger to reveal, with His permission, what He wills. Indeed, He is Most High and Wise."

****1.1.3 - Explain Wahi Matlu (recited) and Wahi Ghair Matlu (non-recited) with examples.****

****Answer:**** There are two types of Wahi:

1. ****Wahi Matlu (Recited):**** This refers to the Quran, which is frequently recited. Example: The Quran is recited during prayers.

2. such as the sayings (Hadith) of the Prophet Muhammad (.

****Wahi Ghair Matlu (Non-recited):**** This refers to the teachings that are not recited, (وسلم وآله عليه الله صلى).

Example: The Hadith and Sunnah are followed, but they are not recited during prayers.

****1.1.4 - Explain how Wahi is a guide for humanity.****

****Answer:**** Through Wahi, Allah conveyed His messages to the prophets. The prophets, in turn, delivered these messages to the people according to Allah's command. These messages contain guidance and instructions for all of humanity, including fundamental beliefs, acts of worship, lawful and unlawful matters, rules, rights, and responsibilities, as well as other aspects of life. When humans act upon these divine instructions (Wahi), they achieve success in both their worldly and spiritual lives, ensuring their prosperity in this world and the hereafter.

****1.1.5 - Describe the state of the Prophet Muhammad (صلى الله عليه وآله وسلم) during the revelation of Wahi.****

****Answer:**** During the revelation of Wahi, the Prophet Muhammad (صلى الله عليه وآله وسلم)

appearing in a trance-like state. (وسل) would experience a heavy burden, sweating even on cold days, and sometimes

****1.1.6 - Explain in the light of the Quran and Hadith that the Quran is a source of guidance for every aspect of life.****

****Answer:**** The Quran addresses every aspect of human life, including the rights of Allah (such as fasting, prayer, Hajj, Zakat, and Jihad) and the rights of people (such as obedience to parents, proper education and

upbringing of children, rights of neighbors, and the duties and rights of spouses). It also covers matters related to what is lawful and unlawful, business transactions, marriage, divorce, waiting periods, dowries, inheritance, and social conduct. The Quran provides guidance on social, defensive, economic, and social issues, meaning there is no aspect of life for which the Quran does not offer direction or guidance. Regarding this, Allah has said:

****"This Quran is a means of guidance." (Al-Jathiyah, 11)****

The Quran is a treasure of countless virtues and characteristics, containing guidance for all of humanity. It provides solutions to all issues until the Day of Judgment. The Quran contains lessons and admonitions, mentions the punishments given to previous nations for their rebellion, and offers glad tidings and promises of rewards for believers. It describes the blessings of Paradise and the torments of Hell. The Quran explains the formula for the creation of the universe and discusses the alternation of day and night, life and death, rain, sustenance, jihad, wars, inheritance, retribution, and legal penalties, as well as worship and lawful and unlawful matters.

****1.1.7 - Give an overview of the significance of the Holy Quran in comparison to other revealed books.****

****Answer:**** Previous revealed books were also sent by Allah to His prophets, including the Torah, Psalms, Gospel, Quran, and other scriptures. All these books and scriptures contained

messages and guidance for the benefit of humanity. In this regard, Allah says:

****"We sent messengers before you with clear signs and scriptures." (An-Nahl, 30)**** The Torah was revealed to Prophet Musa (Moses) (السلام عليه) but is no longer in its original form because the people of Israel altered it. The Psalms were revealed to Prophet Dawud (David) (السلام عليه), containing prayers and supplications. Allah says:

****"We gave Dawud the Psalms." (An-Nisa, 4)****

The Gospel was revealed to Prophet Isa (Jesus) (السلام عليه). Allah says:

****"(We gave) Isa the Gospel, in which there is guidance and light." (Al-Ma'idah, 5)****

The Quran is the final revealed book, confirming the previous scriptures. It differentiates between truth and falsehood, and by following its teachings, a person can succeed in both this world and the hereafter. Allah says:

****"This Quran is a means of guidance." (Al-Jathiyah, 11)****

The previous revealed books have been altered, and they no longer exist in their original form. However, Allah has taken the responsibility of preserving the Quran Himself. Allah says:

****"Indeed, it is We who sent down the Reminder, and indeed, We will be its guardian." (Al-Hijr, 9)****

1.1.8 - Comment on the miraculous nature of the Quran's style of expression.

****Answer:**** The most significant miracle of the Quran is that it is relevant for all times. Each chapter of the Quran has a counterpart. The Quran's style is concise and comprehensive, often explaining concepts through examples. The Quran frequently swears by various elements, and Allah has issued a challenge to all humankind until the Day of Judgment: "Bring forth a chapter like it." (Al-Baqarah, 23)

Thus, every book in the world is incomplete and imperfect when compared to the Quran, while the Quran is free from any flaws or deficiencies. Every verse of the Quran is relevant for all times, and when one reads it, it seems as if these words were revealed specifically for our time.

****1.1.9 - Modern science acknowledges the miracles in the Quran. Can you clarify this with examples?****

****Answer:**** The Quran encompasses all the knowledge of the world, science, and technology. When a person reflects on the signs of Allah, numerous secrets of the universe are unveiled to him, and he witnesses and understands the sovereignty, power, knowledge, and control of Allah over all things in the universe. As a person contemplates the objects of the universe, his relationship with Allah strengthens. He observes the alternation of day and night, the falling of rain, the realities of life and death, the distribution of sustenance, the creation of the universe, the revival of dead land after rain, the flowing of sweet and salty seas side by side without mixing, the sky remaining above us without any support, and the successful sea voyages through ships. On the other hand, when a person reflects on his own self and other creations, he deeply realizes his helplessness and insignificance. Allah created man from putrid, stinking clay, and even after death, he will be buried in the same soil. Despite all these facts, man remains arrogant before Allah and does not tire of disobeying Him. All Muslims should connect with the Quran and benefit from the science and technology within it; only then can they achieve success and progress in the world.

****1.2.1 - Explain the methods of preserving the Quran during the time of the Prophet (P.B.U.H).****

****Answer:**** During the Prophetic era, the preservation of the Quran was ensured by the Holy Prophet (P.B.U.H) through two methods:

- ****Oral Preservation:**** The Prophet (P.B.U.H) himself memorized the revealed verses and made the Companions memorize them as well.
- ****Written Preservation:**** When revelations were received, the Prophet (P.B.U.H) would have them written down by scribes. The Quranic verses were preserved by writing them on wood, stones, or the skin of clean animals.

****1.2.2 - Explain how the Quran was collected and compiled during the period of th** During the caliphate of Abu Bakr Siddiq (عنه الله رضي), after more than 70 Huffaz (memorizers of the Quran) were martyred in the Battle of Yamama, Umar Farooq suggested that the Quran be compiled into a book form. Consequently, a committee for writing the Quran was established, headed by Zayd ibn Thabit, who was a memorizer of the Quran, a scribe of revelation, and fluent in several languages. A section of the Prophet's Mosque was selected for this task, as the Companions would gather there for every prayer, and the people of Suffa were engaged in scholarly and research activities there. However, the testimony of two witnesses was required for each verse. This task was extremely challenging, and Zayd ibn Thabit remarked, "If someone had asked me to move a mountain from one place to another, it would have been easier for me than the compilation of the Quran."

Uthman ibn Affan (عنه الله رضي) is also known as "Jami' al-Quran" (The Compiler of the

Quran) because, during his caliphate, new Muslims were reciting the Quran with incorrect pronunciation. Consequently, Uthman had seven copies made from the manuscript held by Hafsa, which were sent to different provinces, while the other copies in people's possession were destroyed. Thus, Uthman united the entire Ummah on one Quran, which is why he is called "Jami' al-Quran."

****1.2.3 - Commentary on the Three Phases of the Compilation and Collection of the Quran (Prophetic Era, Era of Abu Bakr, and Era of Uthman):****

****Answer:** The first phase of the compilation of the Quran took place during the Prophetic era. In this period, the Quran was preserved primarily through memorization, but it was also written down despite the limited availability of writing materials. Quranic verses were inscribed on wide wooden tablets, stone slabs, animal skins, and bones.**

The second phase occurred during the era of Abu Bakr (RA), when he ordered the Quran to be compiled into a formal book. The responsibility for this task was given to Zayd bin Thabit (RA). He carried out this work with great diligence, carefully cross-referencing and verifying the verses before writing them down. This was a difficult and timeconsuming task.

The third phase took place during the era of Uthman (RA). As Islam rapidly expanded and the number of Muslims grew, many non-Arabs who were unfamiliar with the correct pronunciation of Arabic began to make errors in their

recitation of the Quran. This posed a serious problem that could have led to significant divisions within the Muslim community. Uthman (RA) addressed this issue by standardizing the Quran and ensuring that all previous copies were destroyed. He ordered new copies to be made based on the manuscript held by Umm al-Mu'minin Hafsa (RA), and these were distributed to different provinces. Additional copies were also produced, leading to a consensus among Muslims on one standard Quran and its correct recitation. Due to this significant contribution, Uthman (RA) is known as "Jami' al-Qur'an" (Compiler of the Quran).

****1.3.1 - Explanation of the Word "Baqara" and the Reason Behind Naming Surah AlBaqara:****

****Answer:**** The word "Baqara" is Arabic for "cow." The Surah is named Al-Baqara because it contains two significant incidents related to a cow.

- The first incident involves a murder among the Israelites where the identity of the killer was unknown. The people approached Prophet Musa (AS) to inquire about the murderer. When Musa (AS) asked Allah, He instructed the Israelites to sacrifice a cow and place its meat on the body of the deceased. Upon doing so, the deceased was revived and revealed the name of his killer.
- The second incident occurred when Musa (AS) went to Mount Sinai for forty days of worship, leaving his brother Harun (AS) in

charge of the Israelites. In Musa's absence, a sorcerer named Samiri misled the people by convincing them that since they had never seen Musa's God, they should not worship Him. He claimed to have traveled to various lands and observed people worshipping idols, so he suggested making a golden calf for them to worship. The Israelites accepted this idea, and a golden calf was made for them to worship.

These two incidents are the reason why this Surah is named Al-Baqara.

****Selected Verses for Quran Study:****

****Note:**** Selected verses have been included to foster Quranic understanding and attachment among students, but these verses are limited to group activities.

****1.5.1:**** Students should be able to read Surah Al-Baqarah, Surah Al-Imran, Surah AtTawbah, and Surah Al-Ma'idah with translation.

****1.5.2:**** Students should be able to explain the key themes of Surah An-Nur and Surah AlAhzab.

****1.5.3:**** Students should be able to understand and summarize Surah Al-Hadid through Surah Maryam.

Surah Al-Baqarah:

****1.3.2:**** Students should be able to explain the selected verses.
(ERQ)

****1.3.3:** Students should be able to clarify the ethical teachings mentioned in these verses. (CRQ)**

****1.3.4:** Students should be able to elucidate the central teachings of the selected verses.
(CRQ)**

****1.3.5:** Students should be able to apply the commands present in these verses to practical life (both individual and collective). (ERQ) ### Chapter One (B):**

****Selected Verses and Their Translations and Explanations:****

****Surah Al-Baqarah: (Verses 1-39)****

****Surah Al-Baqarah Verses and Translations:****

****Surah Al-Baqarah - Verses 1-7:****

*****الم ذَٰلِكَ ٱلْكِتَٰبُ لَا رَيْبَ ۚ فِيهِ ۚ هُدًى لِّ لِّمُ ۚ ٱلَّذِينَ ٱتَّقَوْا۟ ۚ**

****Translation:** Alif, Lam, Meem. This is the Book about which there is no doubt, a guidance for those conscious of Allah.**

Meanings of Difficult Words:

- ****ذَٰلِكَ** - (That)**
- ****ٱلْكِتَٰبُ** - (The Book)**
- ****لَا** - (No)**

- ****ريب** - (Doubt)**
- ****هَدَى** - (Guidance)**
- ****للمتقين** - (For the God-fearing)**

Application of Verses in Life:

There is no doubt or suspicion in the Book of Allah, and it is a guidance for the pious.

Themes Mentioned in the Selected Verse:

The Book of Allah is free from all kinds of doubt and suspicion, and it guides those who believe in Allah.

****There is no doubt or suspicion in the Book of Allah, and it is a guidance for the Godfearing. Certainty is a great blessing, and those who sincerely believe in the Oneness of Allah and proclaim it with their tongues are the ones who receive guidance from the Quran.****

****Central Teaching of These Verses:****

The Quran is free from doubt and serves as a guidance for those who believe.

After believing in the Ghaib (غيب), the second characteristic Allah Ta'ala is stating that

they establish prayer to establish a mental, heart and spiritual relationship with Allah

Ta#39;ala.

The third characteristic of the pious is that they spend their wealth in the way of Allah,

which Allah has given them. That is, in doing good, in removing the sufferings of people,

and for the exaltation of the religion of Allah.

****الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ****

****Translation:**** Those who believe in the unseen, establish prayer, and spend out of what We have provided for them.

****Meanings of Difficult Words:****1. ****الَّذِينَ**** - (Those who)

- ****يُؤْمِنُونَ**** - (Believe)
- ****بِالْغَيْبِ**** - (In the unseen)
- ****يُقِيمُونَ**** - (Establish)
- ****الصَّلَاةَ**** - (Prayer)
- ****رَزَقْنَاهُمْ**** - (What We have provided them)

- ****ينفقون**** - (They spend)

****Moral Teachings:****

Belief in the unseen, maintaining prayer, and spending from what Allah has provided.

****Central Teachings:****

The central teachings of these verses include faith in Allah, belief in the unseen (things beyond human comprehension), maintaining regular prayers, and willingly spending from the sustenance provided by Allah.

****Impact of These Commands on Practical Life (Individual and Social):****

Belief in the unseen, regular prayer, and spending what Allah has provided to help the needy, as spending on the needy is an act of worship.

****وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنْزِلَ إِلَيْكَ وَمَا أُنْزِلَ مِنْ قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ****

****Translation:**** And who believe in what has been revealed to you [O Muhammad], and what was revealed before you, and of the Hereafter they are certain in faith. ****Meanings of Difficult Words:****

- ****الذين**** - (Those who)
- ****يؤمنون**** - (Believe)

- ****بما**** - (In what)
- ****انزل**** - (Was revealed)
- ****قبلک**** - (Before you)
- ****الآخره**** - (The Hereafter)
- ****يوقنون هم**** - (They are certain)

****Moral Teachings:****

Belief in the Quran and previous divine scriptures, and certainty in the Hereafter.

****Central Teachings:****

Faith in all divine scriptures and performing good deeds for the Hereafter.

****Impact of Commands on Practical Life (Individual and Social):****

Belief in Allah's divine scriptures and understanding that worldly life is not everything, but a place for good deeds, which will determine success in the Hereafter. Having complete faith in Allah's books and sincerely following their guidance while continuously striving for success in the Hereafter.

Verse # 4

The moral teaching of this verse is that in the beginning of the Qur'an it is being said with

much respect that faith is necessary not only in the Qur'an but also in what was revealed

before it.

AYAH # 4.

And they believe in the Hereafter. The thing to note here is that for all other things, the

word Iman is Ayah, while for the Hereafter, Iqan . If one has to answer for one's actions,

then one's actions will be correct, but if this belief is reduced, then monotheism will

remain closed as a belief, and faith in the Messenger will also give rise to innovations.

"هَؤُلَاءِ عَلَى هُدًى مِّن رَّبِّهِمْ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ**"**

****Translation:** Those are upon [right] guidance from their Lord, and it is those who are successful.**

****Meanings of Difficult Words:****

- ****أُولَٰئِكَ** - (Those)**
- ****عَلَى** - (Upon)**

- ****هُدًى** - (Guidance)**
- ****مِنْ** - (From)**
- ****رَبِّهِمْ** - (Their Lord)**
- ****الْمُفْلِحُونَ** - (Successful ones)**

****Moral Teachings:****

After believing in Allah, performing good deeds to achieve success, salvation, and high ranks in the Hereafter.

****Central Teachings:****

Those who follow the straight path prescribed by Allah will be successful in the Hereafter.

****Impact of Commands on Practical Life (Individual and Social):****

Those who follow the straight path are successful. After believing in Allah, performing good deeds is essential for achieving success, salvation, and high ranks in the Hereafter.

Corresponds with Verse 5

These are the people who are guided by their Lord

He also had that initial guidance and he has full faith in this complete guidance i.e. the

Qur'an and he is also doing the expiation of Muhammad (peace be upon him). These are

the people who are going to benefit.

The word "prosperity" (فلاح) (is also a very important term in the Holy Qur'an. It means

reaching the desired goal, the realization of an inner reality.

It is being said here that those who are successful, those who reach the desired

destination, are actually these people. From the point of view of Qaabil e Khas, it was

pointed to the Companions of the Prophet (may God bless him and grant him peace),

while from the general point of view, everyone the person was told that if you want

to benefit from the guidance of the Qur'an, you have to develop these qualities in

yourself.

"إِنَّ نَازِلَ ذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ أُنذِرْتَهُمْ أَمْ لَا تُنذِرُهُمْ لَا يُؤْمِنُونَ**"**

****Translation:**** Indeed, those who disbelieve, it is all the same for them whether you warn them or do not warn them—they will not believe. ****Meanings of Difficult Words:****

- ****إِنَّ**** - (Indeed)
- ****ذِينَ الَّ**** - (Those who)
- ****كَفَرُوا**** - (Disbelieved)
- ****سَوَاءٌ**** - (The same)
- ****عَلَيْهِمْ**** - (For them)
- ****أَأَنْذَرْتَهُمْ**** - (Whether you warn them)
- ****تَنْذِرُهُمْ لَمْ أَمْ**** - (Or do not warn them)
- ****يُؤْمِنُونَ لَا**** - (They will not believe)

****Moral Teachings:****

Belief in Allah and constantly fearing Him.

****Central Teachings:****

Disbelievers will never believe, no matter what is done.

****Impact of Commands on Practical Life (Individual and Social):****

Disbelievers remain stubborn in their disbelief, regardless of warnings; their refusal to believe in Allah ensures their downfall.

"حَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ وَعَلَى أَبْصَارِهِمْ غِشَاوَةٌ وَلَهُمْ عَذَابٌ عَظِيمٌ**"**

Translation: Allah has set a seal upon their hearts and upon their hearing, and over their vision is a veil. And for them is a great punishment.

****Meanings of Difficult Words:**1. **اللَّهُ حَتَمَ** (Allah has sealed)**

- ****عَلَى** (upon)**
- ****قُلُوبِهِمْ** (their hearts)**
- ****سَمْعِهِمْ** (their hearing)**
- ****أَبْصَارِهِمْ** (their vision)**
- ****غِشَاوَةٌ** (a veil)**
- ****لَهُمْ** (for them)**
- ****عَظِيمٌ عَذَابٌ** (a great punishment)**

****Moral Teachings:****

Avoid disobedience to Allah to obtain guidance from His Book.

****Central Teachings:****

Disbelievers cannot be guided towards righteousness or the teachings of Islam because they are obstinate and rebellious.

****Impact of Commands on Practical Life (Individual and Social):****

**Avoid disobedience to Allah to gain guidance from His Book.
Disobedient people have their hearts and ears sealed, and a veil covers their eyes, making them deserving of severe punishment for rejecting the truth.**

****وَمِنَ الَّذِينَ نَاسٍ مَّنْ يَقُولُ آمَنَّا بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ****

Translation: And of the people are some who say, "We believe in Allah and the Last Day," but they are not believers.

****Meanings of Difficult Words:**1. ****وَمِنَ**** (And from)**

- ****الَّذِينَ نَاسٍ**** (People)
- ****مَّنْ**** (Who)
- ****يَقُولُ**** (They say)
- ****آمَنَّا**** (We believe)
- ****بِاللَّهِ**** (In Allah)
- ****وَالْيَوْمِ الْآخِرِ**** (And in the Day)
- ****الْآخِرِ**** (Of the Last)
- ****وَمَا هُمْ بِمُؤْمِنِينَ**** (But they are not)
- ****بِمُؤْمِنِينَ**** (Believers)

****Moral Teachings:****

To have faith in Allah and the Day of Judgment.

****Central Teachings:****

Claiming to believe while living a life of deceit.

****Impact of Commands on Practical Life (Individual and Social):****

Some people lie throughout their lives, claiming to have faith, but they do not practice Islam in their lives; such people are not true believers. True belief in Allah and the Day of Judgment is essential.

Surah Al-Baqarah verse 8

Central education

This is being explained about the Jewish scholars. They used to say that we believe in Allah

and the Last Day.

Verse No. 8

Moral education

The hypocrisy of Jewish scholars is being told here

The plant of hypocrisy grew in Madinah under the influence of Jewish scholars. They used to

say that if there were 100,000 prophets, we would believe in all of them, but if we did not

believe in one Muhammad and one Jesus, then there is no such thing. We should also be

considered Muslims and we also believe in the Hereafter

Verse number 8

Application:

We should avoid hypocrisy like Jewish scholars. Hypocrisy is a great sin.

Some people keep telling lies all their life that they believe or they say that they are

believers but they do not live their lives according to the religion of Islam. They follow

some of the teachings and leave some. Such people are not believers.

يَخُودُونَ اللَّهَ وَالَّذِينَ آمَنُوا وَمَا يَخْدَعُونَ إِلَّا أَنفُسَهُمْ وَمَا يَشْعُرُونَ**

Translation: They think to deceive Allah and those who believe, but they deceive not except themselves, and perceive it not.

****Translation:****

They (think to) deceive Allah and those who believe, but they deceive not except themselves and perceive (it) not.

****Explanation of Difficult Words:****

- **يَخُونُ: (They deceive)**
- **اللَّهُ: (Allah)**
- **ذِينَ: (Those)**
- **آمَنُوا: (Who believe)**
- **مَا: (Not)**
- **يَخْدَعُونَ: (They deceive)**
- **إِلَّا: (Except)**
- **أَنْفُسَهُمْ: (Themselves)**
- **يَشْعُرُونَ: (They perceive)**

****Moral Teachings:****

Avoid deceit, lies, and false statements.

****Key Teachings:****

Deceit, misleading others, and cunning behavior while considering oneself highly intelligent.

****Impact of the Commands on Practical Life (Individual and Collective):****

The deceiver only deceives himself because his lies will ultimately lead him to the pit of Hell. Therefore, Allah is making it clear in this

verse that while they deceive others, they are actually deceiving themselves, but they do not realize it. Avoid deceit, lies, and false statements.

Verse number 9:

Central education

Allah Almighty said that Jewish scholars are not deceiving anyone but only themselves.

Moral education

Avoiding lies and misrepresentation, which the Jewish scholars were doing.

Application

The point being explained in this verse is that those who deceive others and think that

they have succeeded are actually deceiving themselves but they are not aware of it.

****في قُلُوبِهِمْ مَرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا وَلَهُمْ عَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْذِبُونَ****

****Translation:****

In their hearts is a disease, so Allah increased their disease, and for them is a painful punishment because they used to lie. **Explanation of Difficult Words:**

- قُلُوبِهِمْ فِي: (In their hearts)
- مَرَضٌ: (A disease)
- فَزَادَهُمْ: (Increased for them)
- اللَّهُ: (Allah)
- مَرَضًا: (The disease)
- وَلَهُمْ: (And for them)
- عَذَابٌ: (Punishment)
- أَلِيٍّ: (Painful)
- بِمَا: (Because)
- يَكْذِبُونَ 11. كَانُوا: (Lie) (They used to)

****Moral Teachings:****

Believe in Allah and always speak the truth.

****Key Teachings:****

Due to lying, a person is deprived of Allah's guidance, and this lie disgraces him in both this world and the Hereafter.

****Impact of the Commands on Practical Life (Individual and Collective):****

Due to continuous lying and false statements, they were deprived of guidance and ultimately ended up in Hell. Believe in Allah and always speak the truth.

Verse No. 10

Central education

Because of lying and misrepresentation, Allah has increased the disease of their hearts,

and for them is a painful punishment.

Verse No. 10

Moral education

Weakness of character, these are the people who recognize the truth as the truth, but

because of the weakness of character, their will power is weak.

Verse No. 10

Ethics in your life

Those whose willpower is weak are those who want the hereafter but are not ready to

give up the world. They want no harm in this world and get all the fruits of the hereafter.

In fact, such people lead others astray, and one should avoid the company of such people.

****وَإِذَا قِيلَ لَهُمْ لَا تَفُوسِدُوا فِي الْأَرْضِ قَالُوا إِنَّ مَا نَحْنُ مُصْلِحُونَ****

****Translation:****

And when it is said to them, "Do not cause corruption on the earth," they say, "We are but reformers."

****Difficult Words and Their Meanings:****

- ****وَإِذَا**** (And when)
- ****قِيلَ**** (It is said)
- ****لَهُمْ**** (To them)
- ****لَا تَفُوسِدُوا**** (Do not spread corruption)
- ****الْأَرْضِ فِي**** (In the land)
- ****قَالُوا**** (They say)
- ****إِنَّمَا**** (Indeed)
- ****نَحْنُ**** (We)
- ****مُصْلِحُونَ**** (Are reformers)

****Moral Teachings:****

Avoid lying and deceit, and promote peace and safety on Allah's earth.

****Central Teachings:****

The corrupt spread mischief and corruption on Allah's earth.

****Effects of Commands on Practical Life (Individual and Collective):****

Liars spread mischief and corruption on Allah's earth, yet they claim to be reformers.

Avoid lying and deceit, and work towards spreading peace and safety on Allah's earth.

****Difficult Words and Their Meanings:****

- ****آلا** (Take heed)**
- ****إِنَّهُمْ** (Indeed they)**
- ****الْمُفْسِدُونَ هُمْ** (Are the corrupt)**
- ****ولكن** (But)**
- ****يَشْعُرُونَ لَا** (They do not perceive)**

****Moral Teachings:****

Avoid all kinds of mischief and corruption, and establish peace and safety on Allah's earth.

****Central Teachings:****

The corrupt and those spreading hatred in the world do not realize the severity of their sins.

****Effects of Commands on Practical Life (Individual and Collective):****

The corrupt spread conflicts and hatred on Allah's earth, unaware that these actions are enough to cast them into the depths of Hell. Avoid all kinds of mischief and corruption, and work towards establishing peace and safety on Allah's earth.

Verse No. 11

Central education

Those who were calling themselves Muslims, then the Messenger of Allah, peace and

blessings be upon him, is commanding to go out for war and if it is demanded money by

them, offer perfection. You are spreading mischief inside Verse No. 11

Moral education

These were the people who had unconscious hypocrisy in them. They were considering

themselves as Muslims but they were not following the orders of the Messenger of Allah,

may God bless him and grant him peace.

.MARAL TEACHING Ayah :11

In fact, these are the people who are causing mischief of earth.

Liars spread temptation and death on the land of Allah and keep saying to people, are

we the reformers? In fact, these people are liars and deceivers. Such people should be

avoided, and peace and security should be spread on the land of Allah.

Verse No. 12

Central education

In this verse, the hypocrites and Jewish scholars who were calling themselves Muslims

are being mentioned. And actually, these people are rioters, who against the War.

Moral education 12

When a person loses his human morals, corruption is created in every field of human life, and corruption is so great that it is not expected from animals, fools and thieves,

because this kind of corruption can only be prevented by law and government.

Verse No. 12

Application

If the evil in the society is of such a nature that the matter cannot be resolved through

dialogue, then force must be used to prevent dangerous evils like hypocrisy and

jealousy from the society.

****وَإِذَا قِيلَ لَهُمْ آمِنُوا كَمَا آمَنَ آلُ ٱلَّذِينَ قَالُوا أَنُؤْمِنُ كَمَا آمَنَ آلُ ٱلَّذِينَ
سَفَهَاءُ ٱلَّا إِنَّ هُم هُم ٱلَّذِينَ سَفَهَاءُ وَلَكِنَّ ٱلَّذِينَ لَا يَعْلَمُونَ****

Translation:

And when it is said to them, "Believe as the people have believed," they say, "Should we believe as the foolish have believed?" Unquestionably, it is they who are the foolish, but they know it not.

وَإِذَا قِيلَ لَهُمْ آمِنُوا كَمَا آمَنَ آلُ ۖ نَاسُ قَالُوا أَنُؤْمِنُ كَمَا آمَنَ آلُ ۖ سَفَهَاءُ

هُمْ هُمْ آلُ ۖ سَفَهَاءُ وَلَكِنْ لَا ***"يَعْلَمُونَ"

Translation: And when it is said to them, "Believe as the people have believed," they say, "Should we believe as the fools have believed?" Unquestionably, it is they who are the fools, but they know it not.

****Meanings of Difficult Words:**** 1. ****وَإِذَا**** (And when)

- ****قِيلَ**** (It is said)
- ****لَهُمْ**** (To them)
- ****آمِنُوا**** (Believe)
- ****آلُ ۖ سَفَهَاءُ**** (The fools)
- ****يَعْلَمُونَ لَا**** (They do not know)

****Moral Teachings:****

Believe in Allah with complete conviction.

****Central Teachings:****

Considering believers as fools and deceiving people by lying and pretending to be wise.

****Impact of Commands on Practical Life (Individual and Social):****

Deception, lying, considering oneself wise, and thinking believers are fools. Believe in

Verse No. 13

Central education

This is talking about those hypocrites who consider themselves to be Muslims, that Allah

Almighty is telling them to believe just as the Companions of the Prophet believed, and

in fact they are the fools themselves.

Verse No. 13

Moral education

Faith is actually the faith that is called the faith of the heart, and this faith was the faith of

the Companions, that is, first of all, believing in Allah and His Messenger and not

worrying about one's own gain or loss.

Verse No. 13

Ethics in your life

Those who are deceitful and think themselves wise in front of others by lying and

deceiving, in reality they are not deceiving others but they are deceiving themselves, so

we should avoid deception and lies and One should live his life on the orders of Allah.

"وَإِذَا لَقُوا الَّذِينَ آمَنُوا قَالُوا آمَنَّا وَإِذَا خَلَوْا إِلَىٰ شَيَاطِينِهِمْ قَالُوا إِنَّا مَعَكُمْ إِنَّمَا مَا نَحْنُ مُسْتَهْزِئُونَ" **
Allah with full conviction.

Translation: And when they meet those who believe, they say, "We believe," but when they are alone with their evil ones, they say, "Indeed, we are with you; we were only mocking."

****Meanings of Difficult Words:****1. ****لَقُوا وَإِذَا**** (And when they meet)

- ****آمَنُوا ذِينَ ال**** (Those who believe)
- ****خَلَوْا**** (They are alone)
- ****شَيَاطِينِهِمْ**** (Their devils) 5. ****مُسْتَهْزِئُونَ**** (Mocking)

****Moral Teachings:****

Believe in Allah with complete truthfulness and honesty.

****Central Teachings:****

Deception, lying, befriending devils, and mocking Muslims.

****Impact of Commands on Practical Life (Individual and Social):****

Deception, lying, befriending devils, mocking Muslims. Believe in Allah with complete truthfulness and honesty.

Verse No. 14

Central education

In this verse, the devils can mean the scholars of the Jews and the leaders of the

hypocrites. If Abdullah bin Ubiye had ever blamed them, he would have said that we are

making fools of the Muslims and we are with you.

Verse No. 14

Moral education

**Nafq is called a soring which has two paths, Nafaqa are called
"goo's bill, Goo has two**

**mouths of his bill, if a dog enters from one side to hunt, then it
goes out from the other**

**side, you hypocrites." He keeps his two mouths, that is, a
hypocrite is also such a**

**person. Don't be like people who oscillate between
disbelief and faith, then a person**

**should not be like a hypocrite. Hypocrisy is a great sin and a
hypocrite will be in the**

lowest level of hell.

Ayat 14

Application of this verse in your life 14

**We should avoid hypocrisy because there is something else in
the heart and something**

else on the tongue. It is said in Surah Nisa that the hypocrites will be in the lowest level

of hell. And we should avoid such kind of devil-like people.

اللَّهُ ۖ يَسْتَهْزِئُ بِهِمُ وَيَمُدُّهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ"

Translation: (But) Allah mocks them and prolongs them in their transgression while they wander blindly.

****Meanings of Difficult Words:****1. ****دَهُمٌ ۖ يَمُدُّهُمْ**** (Prolongs them)

- ****طُغْيَانِهِمْ**** (In their transgression)
- ****يَعْمَهُونَ**** (They wander blindly)

****Moral Teachings:****

Allah is aware of the condition of people's hearts; no one can deceive Allah. A person should worship Allah with complete sincerity and follow His commands.

****Central Teachings:****

Mocking others, Allah giving them leeway to continue in their rebelliousness, and them wandering blindly.

****Impact of Commands on Practical Life (Individual and Social):****

Mocking others, Allah giving them leeway to continue in their rebelliousness, and them wandering blindly. Allah is aware of the condition of people's hearts; no one can deceive Allah. A person should worship Allah with complete sincerity and follow His commands.

Verse No. 15

Central education

In fact, Allah is mocking them and letting them loose in their disobedience.

Moral education

Man should fear Allah and adopt an attitude of piety because Allah knows the state of

hearts

Verse No. 15

Ethics in your life

We should adopt the piety of Allah Ta'ala in our lives, because if a person goes on the

path of transgression, Allah Ta'ala does not catch him immediately, but loosens him and

deprives him of the insight of sin and reward.

"أُولَئِكَ الَّذِينَ اشْتَرُوا الَّ ضَلَالَةً بِالْهُدَىٰ فَمَا ربحَتْ تِجَارَتُهُمْ وَمَا كَانُوا مُهْتَدِينَ**"**

Translation: These are the ones who have purchased error in exchange for guidance, so their transaction has brought no profit, nor were they guided.

****Meanings of Difficult Words:****1. ****أُولَئِكَ**** (These are)

2. ****اشْتَرَوْا**** (They purchased)

****الَّ ضَلَالَةً.3**** (Error)

- ****بِالْهُدَىٰ**** (In exchange for guidance)
- ****رَبِحَتْ فَمَا**** (It brought no profit)
- ****تِجَارَتُهُمْ**** (Their transaction)
- ****مُهْتَدِينَ**** (Guided)

****Moral Teachings:****

Seek guidance from Allah and remain on the straight path.

****Central Teachings:****

Following the path of error will cause severe harm in this world and the Hereafter.

****Impact of Commands on Practical Life (Individual and Social):****

Following the path of error will cause severe harm in this world and the Hereafter. Seek guidance from Allah and remain on the straight path.

Verse No. 16

Central education

The guidance and the path of misguidance were clear before these hypocrites, but they abandoned the guidance and bought misguidance

Moral education: Ayah 16.

The market makes us see misguided people living a life of peace and tranquility. But in reality they are making their abode in hell and in reality they are deceiving themselves.

Verse No. 16

Application

Truth and righteousness should be supported. If a person adopts hypocrisy and disbelief

instead of faith, then his hereafter will also be bad and he will be disgraced in this world

as well.

اللَّهُ ذَهَبَ حَوْلَهُ مَا أَضَاءَتْ مَا َ فَلْ نَارًا اسْتَوْقَدَ ذِي الَّ كَمْ ثَلِ ثَلَهُ ُمَمْ " **

لَا يَبُ صِرُونَ ظُلْمٌ اتٍ فِي وَتَرَكَهُ َمْ بِنُ وَرِهِمْ " **

Translation: Their example is like that of a person who kindled a fire, but when it illuminated what was around him, Allah took away their light and left them in darkness, so they could not see.

13

Moral Teachings:1. **مَثَلُهُ َمْ** (Their example)

- **كَمْ ثَلِ** (Is like)

- ****ذِي الَّ** (The one)**
- ****اسْتَوْقَدَ** (Who kindled)**
- ****نَارًا** (A fire)**
- ****مَا َ فَلَّ** (Then when)**
- ****أَضَاءَتْ** (It illuminated)**
- ****حَوْلَهُ مَا** (What was around him)**
- ****ذَهَبَ** (Allah took away)**
- ****الله** (Allah)**
- ****بِنُورِهِمْ** (Their light)**
- ****وَتَرَكَهُمْ** (And left them)**
- ****ظُلَمَاتٍ فِي** (In darkness)**

Moral Teachings:14. **يَبْصُرُونَ لَا** (They do not see)****

Sincere belief in Allah and obedience to His commands and His Prophet, as this will save a person from all forms of misguidance.

Central Teachings:

The loss of spiritual insight, i.e., the inability to distinguish between truth and falsehood, leading a person into misguidance and darkness.

Impact of Commands on Practical Life (Individual and Social):

On both individual and social levels, one should consistently differentiate between truth and falsehood. Sincere belief in Allah and obedience to His Prophet's commands are essential to avoid misguidance.

18:Translation: They are deaf, dumb, and blind, so they will not return (to the right path).

Verse No. 17

Now here are two great cute details. The first parable (تمثيل) (is about the infidels and the

second parable (تمثيل) (is about the hypocrites.

This example is for those who remained deprived of the light of Islam despite its spread

Moral education: Ayah 17.

Man should take full advantage of guidance, that's why they are mentioned in the first

five verses of the Qur'an that those who bring light are those who were mentioned first

under the name of the pious.

Verse No. 17

Application in your life

We must fully follow the Shari'ah of Muhammad (peace be upon him) in our lives

because the guidance has become clear.

**The caravan of humanity was wandering in the dark night,
Muhammad, the Messenger**

**of Allah, peace and blessings be upon him, came and he lit the fire,
and his guidance**

became clear.

****يَرْجِعُونَ لَا فَهُمْ عُمِّي بَكُم مَّ َّ صُ****

Meanings of Difficult Words:1. **مَّ َّ صُ (Deaf)**

- ****بَكُم** (Dumb)**
- ****عُمِّي** (Blind)**
- ****فَهُمْ** (So they)**
- ****لَا** (Not)**
- ****يَرْجِعُونَ** (Will return)**

Moral Teachings:

Remain steadfast in your faith with certainty, as this will protect you from spiritual blindness, deafness, and muteness.

Central Teachings:

Allah makes the rebellious and disobedient blind, deaf, and mute. The signs of the world are visible to them, but they perceive nothing.

Impact of Commands on Practical Life (Individual and Social):

The rebellious and disobedient are made blind, deaf, and mute by Allah. The signs of the world are evident before them, but they cannot perceive them. Therefore, one should remain steadfast in

faith, which will protect them from spiritual blindness, deafness, and muteness.

Ayah # 18

Central Teaching: This verse was revealed about the leaders of Mecca. Abu Jahl, Abu

Lahab, Walid bin Mughirah, and Uqbah bin Abi Mu'aid, these were the people who were

firm in their disbelief.

Moral Teaching: The leaders of Mecca rejected guidance because of their stubbornness

and envy, which led to the punishment of Allah.

Ayah #18

Application

Allah makes the rebellious and rebellious blind, deaf and dumb. The lessons of this

world are before them, but they do not see anything. So we should remain steadfast in

faith with certainty, because of which Allah will protect us from blindness, dumbness and deafness.

يَجْعَلُونَ وَبَرْقٌ وَرَعْدٌ ظُلْمٌ أَتَتْ فِيهِ سَمَاءٌ ۖ أَلْ مِنْ يَبِّ ۖ كَصَ ۖ وَ ۖ *91:
Translation: Or (their example) is like a rainstorm from the sky within which is الموتِ
**بَالْكَافِرِي مُحِيطٌ

darkness, thunder, and lightning. They put their fingers in their ears against the thunderclaps in fear of death. But Allah encompasses the disbelievers.

Meanings of Difficult Words:1. **صَ ۖ يَبِّ ۖ (A rainstorm)

- **ظُلْمٌ أَتَتْ (Darkness)
- **رَعْدٌ (Thunder)
- **بَرْقٌ (Lightning)
- **أَذَانَهُمْ (Their ears)
- **صَوَاعِقُ ۖ أَلْ (The thunderclaps)
- **حَذَرَ (In fear of)
- **الْمَوْتِ (Death)

Moral Teachings:

No human can deceive Allah, as He is aware of even the thoughts that pass through people's hearts. Therefore, one should worship Allah with complete sincerity so that He may guide them away from misguidance and towards righteous guidance.

Central Teachings:

In this verse, Allah explains the conditions of fear using the example of intense darkness, heavy rain, storms, and thunder, which is presented as a metaphor for disbelievers, polytheists, deceivers, and misguided people who are surrounded by Allah from all sides, meaning they are engulfed by evils.

Impact of Commands on Practical Life (Individual and Social):

In this verse, Allah explains the conditions of fear using the example of intense darkness, heavy rain, storms, and thunder, which is presented as a metaphor for disbelievers, polytheists, deceivers, and misguided people who are surrounded by Allah from all sides, meaning they are engulfed by evils. No human can deceive Allah, as He is aware of even the thoughts that pass through people's hearts. Therefore, one should worship Allah with complete sincerity so that He may guide them away from misguidance and towards righteous guidance.

Central Teaching: In this verse, Allah Almighty is giving an example that explains the fear

of heavy rain, storm, storm, and thunder by explaining the example of intense darkness.

And this example is presented for the disbelievers, polytheists, deceivers, and the

misguided people.

Ayah 19

Moral Teaching: No human being can deceive Allah. Allah is aware of the thoughts that

pass through the hearts of humans. It encompasses

Application:

No human being can deceive Allah because Allah Almighty is aware of the thoughts that

arise in the heart of a human being, therefore, one should worship only Allah with full

sincerity.

وَإِذَا فِيهِ مَشَوْا ۖ لَهُمْ أَضَاءُ مَا كُلُّ أَبْصَارِهِمْ يَخْطَفُ الْبَرْقُ كَأَنِّي ** 02:
 كَ عَلَى ۖ اللَّهُ ن ۖ وَإِبْصَارِهِمْ بِسَمْعِهِمْ لَذَهَبَ اللَّهُ شَاءَ وَلَوْ قَامُوا عَلَيْهِمْ أَظْلَمَ
 قَدِيرٌ شَيْءٍ ل ۖ

Translation: The lightning almost snatches away their sight. Every time it lights (the way) for them, they walk therein, but when darkness comes over them, they stand (still). And if Allah had willed, He could have taken away their hearing and their sight. Indeed, Allah is over all things competent.

Meanings of Difficult Words:1. **يَكَادُ** (Almost)

- **الْبَرْقُ** (The lightning)
- **يَخْطَفُ** (Snatches away)
- **أَبْصَارِهِمْ** (Their sight)
- **مَا كُلُّ** (Whenever)
- **أَضَاءُ** (It lights up)
- **لَهُمْ** (For them)
- **مَشَوْا** (They walk)
- **فِيهِ** (In it)
- **وَإِذَا** (But when)

- ****أَظْلَمَ** (It darkens)**
- ****عَلَيْهِمْ** (Over them)**
- ****قَامُوا** (They stand still)**
- ****وَلَوْ** (And if)**
- ****شَاءَ** (He willed)**
- ****اللَّهُ** (Allah)**
- ****لَذَهَبَ** (He would have taken away)**
- ****بِسْمْعِهِمْ** (Their hearing)**
- ****وَأَبْصَارِهِمْ** (And their sight)**
- ****قَدِيرٌ شَيْءٍ لِّكَ عَلَى اللَّهِ إِنَّهُ** (Indeed, Allah is over all things competent)**

Moral Teachings:

Faith is a precious blessing, and whoever is granted guidance by Allah is truly successful in both this world and the hereafter. Allah has complete power over everything.

Central Teachings:

Due to their disbelief, deceit, and falsehood, Allah has led the disbelievers astray into the darkness of misguidance. If He had willed, He could have taken away their hearing and sight, and this would not have been difficult for Him because Allah is capable of everything.

Impact of Commands on Practical Life (Individual and Social):

Due to their disbelief, deceit, and falsehood, Allah has led the disbelievers astray into the darkness of misguidance. If He had willed, He could have taken away their hearing and sight, and this would not have been difficult for Him because Allah is capable of everything. Faith is a precious blessing, and whoever is granted guidance by Allah is truly successful in both this world and the hereafter, as Allah has complete power over everything.

Ayah: 20

Central Teaching: This verse has drawn a picture of the issue of the hypocrites, saying

that if the situation improves a little, you will side with the Muslims, and if the test comes,

you will remain standing. Allah has led the disbelievers of Islam astray into the darkness

of darkness because of their disbelief, deceit, and lies. If Allah had willed, He could have

taken away their hearing and sight, and that is not difficult for Allah.

Ayah No. 20

Moral Education:

The law of Allah Almighty is that He does not take anyone for granted, He has given

man the freedom of will and action. If you want to remain a true believer, then Allah

Almighty will make this difficulty easy for you. And if you choose the path of disbelief due

to your prejudice or arrogance, then Allah Almighty will open that path for you.

Verse No. 20 Application:

We should not be hesitant whenever a call to truth arises, and if it is truly the call to the

truth of the past and has a revolutionary color, and is used to show falsehood as inferior

and to make truth prevail, but rather we should strive to elevate the religion of Allah

without caring about our lives and property, and not behave like these hypocrites.

**** ٢١ ** يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ****

Translation: "O mankind, worship your Lord, who created you and those before you, that you may become righteous."

Meanings of Difficult Words: 1. **** النَّاسُ يَا أَيُّهَا النَّاسُ **** (O mankind)

- **** اعْبُدُوا **** (Worship)
- **** رَبَّكُمْ **** (Your Lord)
- **** الَّذِي **** (Who)
- **** خَلَقَكُمْ **** (Created you)
- **** وَالَّذِينَ **** (And those)
- **** مِنْ **** (From)
- **** قَبْلَكُمْ **** (Before you)
- **** لَعَلَّكُمْ **** (That you may) 10. **** تَتَّقُونَ **** (Become righteous)

Moral Teachings:

One can only achieve success in this world and the hereafter through faith in Allah and obedience to Him.

Central Teachings:

Worship and obedience to Allah and His Messenger are essential. Allah is the Creator and Master of all. On the Day of Judgment, only those who were obedient to Allah will succeed.

Impact of Commands on Practical Life (Individual and Social):

Worship and obedience to Allah and His Messenger are essential. Allah is the Creator and Master of all. On the Day of Judgment, only those who were obedient to Allah will succeed. One can only achieve success in this world and the hereafter through faith in Allah and obedience to Him.

Ayah No. 21

Central Teaching: This is the summary of the invitation of the Quran and this was the

invitation of all the prophets and messengers to worship one Allah. You have no other

god except Him who created you.

Moral Teaching: Man should only worship one Allah and should have piety towards Him,

that is, he should walk in the world with care.

Ayah No. 21 Application:

To choose the worship of Allah means to obey and obey Allah and His Messenger

(peace be upon him). On the Day of Judgment, only the one who obeys Allah will be

successful. Only through faith in Allah and obedience to Him can a person achieve

success in this world and the Hereafter, so that a person can be saved from the

deceptions of individuals and differences in this world. If you want to be saved from both

of these, then choose the worship of Allah alone.

۲۲ اَلَّذِي جَعَلَ لَكُمُ الْاَرْضَ ضَ فِرَاشًا وَال َّ سَمَاءَ بِنِ اءَ وَأَنْزَلَ مِنَ الْ َّ ل*

۲۲ اَلَّذِي جَعَلَ لَكُمُ الْاَرْضَ ضَ فِرَاشًا وَال َّ سَمَاءَ بِنِ اءَ وَأَنْزَلَ مِنَ الْ َّ ل* اَلَّذِي جَعَلَ لَكُمُ الْاَرْضَ ضَ فِرَاشًا وَال َّ سَمَاءَ بِنِ اءَ وَأَنْزَلَ مِنَ الْ َّ ل*

Translation: "(He) who made for you the earth a bed (spread out) and the sky a ceiling and sent down from the sky rain and brought forth thereby fruits as provision for you.

So do not attribute to Allah equals while you know (that there is nothing similar to Him)."

Meanings of Difficult Words:1. ****جَعَلَ ذِيَّ الَّ** (Who made)**

- ****لَكُمْ** (For you)**
- ****الْأَرْضَ** (The earth)**
- ****فِرَاشًا** (A bed, spread out)**
- ****سَمَاءَ َوَالِ** (And the sky)**
- ****بِنَاءً** (A ceiling)**
- ****وَأَنْزَلَ** (And sent down)**
- ****سَمَاءٍ َالِ مِنْ** (From the sky)**
- ****مَاءً** (Water)**
- ****فَأَخْرَجَ** (And brought forth)**
- ****بِهِ** (Thereby)**
- ****ثَمَرَاتٍ َالِ مِنْ** (From the fruits)**
- ****لَكُمْ رِزْقًا** (As provision for you)**

- ****تَجْعَلُوا فَلَا**** (So do not attribute)
- ****أَنْ دَادَا هِ لِلَّ**** (To Allah equals) 16. ****تَعْلَمُونَ وَأَنْ تُمْ**** (While you know) **16**

****Moral Teachings:****

Do not associate anyone with Allah. Allah has bestowed countless blessings upon His creations. He made the earth smooth and spread it out as a floor, made the sky a roof, sent down rain, and provided every kind of sustenance to humans. After receiving so many countless blessings, how can a person associate anyone with Allah?

****Core Teachings:****

Allah's countless blessings include making the earth a floor, making the sky a roof, sending down rain, and providing abundant sustenance. Allah has commanded that no one should ever be associated with Him.

****Impact of Commands on Individual and Social Life:****

Allah's countless blessings include making the earth a floor, making the sky a roof, sending down rain, and providing abundant sustenance. Allah has commanded that no one should ever be associated with Him. How can a person associate anyone with Allah after receiving so many countless blessings?

Ayah No. 22

Central Teaching: The central teaching of this verse is that there is no creator of this

universe except Allah, so why do you associate partners with Him?

Moral Teaching: In this verse, all kinds of polytheism are being prohibited, i.e. polytheism

in the self, polytheism in the attributes, and polytheism in the requirements of the attributes.

Ayah No. 22 Application: We should avoid the open shirk of the lion and the hidden shirk of

the asher as much as possible. Today and tomorrow we are suffering from the hidden shirk of

the lion. For example, if I am praying and I feel that a Muslim is watching me, I make my

prostration in prayer as normal. If I used to prostrate for two or three seconds, I make it five

seconds. So, why did I spend these two seconds? This lion has become a lion.

وَادْعُوا مِثْلَهُ مِنْ بَسِوْرَةٍ فَاتُّوا عَبْدِنَا عَلَىٰ زَلْنَا ۖ مَا ۖ مَ رَيْبٍ فِي كُنُتُمْ إِن ۖ وَ
**صَادِقِينَ إِن كُنُتُمْ ۖ اللَّهُ دُونِ مَنْ ۖ شُهَدَاءَكُمْ

****Translation:****

"And if you are in doubt about what We have sent down upon Our servant

(Muhammad), then produce a surah like it, and call upon your witnesses other than Allah if you should be truthful."

****Difficult Words and Their Meanings:**** 1. وَإِنْ (And if)

- كُنْتُمْ (You were)
- فِي (In)
- رَيْب (Doubt)
- مَا َ م (From what)
- زُنَّا َ ن (We sent down)
- عَبْدِنَا عَلَى (Upon Our servant)
- فَاتُّوا (Then produce)
- بِسُورَةٍ (A surah)
- مِنْ مِثْلِهِ 10. (Like it)
- وَاذْعُوا (And call)
- شُهَدَاءَكُمْ (Your witnesses)
- ِ اللّٰهُ دُونَ مِنْ (Besides Allah)
- كُنْتُمْ إِنْ (If you are)
- صَادِقِينَ (Truthful)

****Moral Teachings:****

Have complete faith in the book of Allah, the Holy Quran, that it is indeed the book of Allah.

****Core Teachings:****

Those who are immersed in doubt and deny the Holy Quran as the book of Allah, Allah has challenged them until the Day of Judgment to bring forth a surah like it, and seek help from their helpers if they are truthful.

****Impact of Commands on Individual and Social Life:****

Those who are immersed in doubt and deny the Holy Quran as the book of Allah, Allah has challenged them until the Day of Judgment to bring forth a surah like it, and seek help from their helpers if they are truthful. Have complete faith in the book of Allah, the

Quran, that it is indeed the book of

Allah.**

:Ayah # 23 CENTRAL Teaching

Allah Almighty is challenging the Quraish of Mecca to produce a Surah like this,if you are

truthfull.The Quraish believed that poets have to teach them poetry, otherwise the common

man cannot recieve poetry. Therefore, Allah Almighty said that this is the word that Allah

.revealed to His servant

Moral Teaching: The way the Qur'an speaks is that it .invites us to look within ourselves

So here it is as if it is being said with a wink(close and open eye quickly,typically to indicate that something is a joke or a secret) that in reality you have NO doubt that this Qur'an is the word of Allah, this is joke you making things up.(There are FIVE places in the Holy Qur'an where this challenge present. Surah TUR Ayah #34, Surah Bani Israel #88, Surah Yunus#38 Surah Al Baqrah #23

Ayah 23. Application

If we do not in the Qur'an that it is the word of Allah, then we outside ISLAM. Therefore believing in this is an essential part of our faith. Allah Almighty taken the responsibility of protecting until the day of Judgement. That is why Allah Almighty challenged the people of Quraish, whose own language was Arabic

****Translation:****

"But if you do not—and you will never be able to—then fear the Fire whose fuel is men and stones, prepared for the disbelievers.".

وَالْحِجَارَةُ نَاسٌ ۖ الَّ وَقُودُهَا تِي النَّارِ ۖ الَّ تَقُوءَا ۖ فَآ تَفْعَلُوا وَلَنْ تَفْعَلُوا مَ لَ فَإِنْ ۖ
Holy لِلْكَافِرِينَ دَتَّ ۖ أَعُ

****Difficult Words and Their Meanings:**** 1. فَإِنْ (Then if

- تَفْعَلُوا لَمْ (You do not do)
- تَفْعَلُوا وَلَنْ (And you will never do)
- النَّارِ ۖ الَّ تَقُوءَا ۖ فَآ (Then fear the Fire)
- تِي النَّارِ (Which)
- وَقُودُهَا (Its fuel)
- نَاسٌ ۖ الَّ (People)
- وَالْحِجَارَةُ 8. (And stones)
- دَتَّ ۖ أَعُ (Prepared)
- لِلْكَافِرِينَ (For the disbelievers)

****Moral Teachings:****

It is obligatory for all Muslims to have complete faith in Allah, His book, and the Day of Judgment.

****Core Teachings:****

No human will ever be able to meet the challenge of Allah, therefore fear Hell, whose fuel is rebellious humans and stones.

****Impact of Commands on Individual and Social Life:****

No human will ever be able to meet the challenge of Allah, therefore fear Hell, whose fuel is rebellious humans and stones. It is obligatory

for all Muslims to have complete faith in Allah, His book, and the Day of Judgment.

Ayah # 24:

Ayah24 Main Teaching: Allah Almighty is saying in a blunt manner that you

cannot create even a single form like this.

Moral Teaching: In what two ways has the Quran claimed that O people of

Quraysh, you cannot create a single Surah like this.

Ayah 24 Application:

It should be our faith that the Quran is the word of Allah Almighty, and if there

is even a slight deficiency in this faith, Allah Almighty is saying,

"Then beware

of the Fire whose fuel will be men and stones."

تَجْرِي نَاتٍ ٍ َجَ لَهُمْ نَ ٍ أَ صَالِحَاتٍ ٍ ال وَعَمِلُوا آمَنُوا ذِينَ الَّ شَرٍ ٍ وَبِ

ثَمَرَةٍ مِنْ مِنْهَا رُزِقُوا لَمَّا ٍ كَ الَّ هَارُ تَحْتِهَا مِنْ

**رِزْقًا قَالُوا هَذَا الَّ ذِي رُزِقْنَا مِنْ قَبْلُ وَأَتُوا بِهِ مُتَشَابِهًا وَلَهُمْ فِيهَا أَزْوَاجٌ مُط ٍ هَرَّةٌ وَهُمْ فِيهَا خَالِدُونَ

****Translation:****

"And give good tidings to those who believe and do righteous deeds that they will have gardens (in Paradise) beneath which rivers flow. Whenever they are provided with a provision of fruit therefrom, they will say, 'This is what we were provided with before.' And it is given to them in likeness. And they will have therein purified spouses, and they will abide therein eternally."

****Difficult Words and Their Meanings:**** 1. ذِينَ الْإِشْرَاقِ وَب (And give good tidings to those)

- آمَنُوا (Who believed)
- صَالِحَاتٍ َال وَعَمِلُوا (And did righteous deeds)
- لَهُمْ نَ َال (That for them)
- نَاتٍ َال جَ (Gardens)
- تَجْرِي (Flow)
- تَحْتِهَا مِنْ (Beneath them)
- الْأَنْهَارُ8 (Rivers)
- مَا كُلُّ َال (Whenever)
- رَزُقُوا (They are provided)
- مِنْهَا (From it)
- مِنْ ثَمَرَةٍ12 (Of fruit)

- رِزْقًا (A provision)
- قَالُوا (They say)
- ذِي الِّ هَذَا (This is what)
- رُزِقْنَا (We were provided with)
- مِنْ (From)
- قَبْلَ (Before) 19. وَأَتُوا (And they were given)
- بِهِ (With it)
- مُتَشَابِهًا (In likeness)
- وَلَهُمْ (And for them)
- فِيهَا (Therein)
- أَزْوَاجٌ (Spouses)
- هَرَّةً َّ مُطًّ (Purified)
- وَهُمْ (And they)
- فِيهَا (Therein)
- خَالِدُونَ (Will abide eternally)

18

****Moral Teachings:****

Obeying Allah will result in being rewarded with countless blessings and honors.

****Core Teachings:****

Good news is given to the believers, describing the blessings of Paradise, its gardens, its beautiful rivers, its fruits, and its pure spouses. The dwellers of Paradise will reside there together forever.

****Impact of Commands on Individual and Social Life:****

Good news is given to the believers, describing the blessings of Paradise, its gardens, its beautiful rivers, its fruits, and its pure spouses. The dwellers of Paradise will reside there together forever.

Obeying Allah will result in being rewarded with countless
بlessings and honors.

Ayah # 25

Central teaching: in this Aaya the believers are being given the good news of Paradise and

that they will be increased by Allah.

Moral teaching:

And this was Allah all mighty is saying that the believers will receive the blessings from

Allah Almighty in paradise that is they will get houses, fruits , and very chaste wives in

paradise, and in it, the believers, that is, those who will still have faith will be entitled to these

blessings.

Application :

] in this world our being a Muslim depends on legal faith but in here after our faith will also

be seen on Qalbi Iman. Therefore, those who had heartfelt faith in the world will be once who

are entitled to all these blessings in the day of judgement. Those who were believer in this

world will receive good news from Allah Almighty, mention of the blessings of Paradise and

the pure wives of Paradise, and the people of Paradise will live together there forever. To

achieve all this, we must completely obey Allah and his Rasool (peace be upon him) in this

world. And we must live according to the Sharia.

لَا مَآثِدًا بَقِيُولُضُورِنَ أَفْنِي تَكْخَفَ يَرُويَا ذِييَنَسْ لَا إِلَهَ إِلَّا اللَّهُ مَا وَأَنَّ هِإِمَّ رَبِّ
ثَيَذِيرًا اَكْلَ مَهَا أَبَّ لَفَ وَيَقْهَضُ ثَفَلًا مَمَّا دَافَ بَضِي هَهَّ اللَّهُ بَعُورَ رَامَادَ
نُإِ بِمِ قَلَّ قُلَّ اِيْلَحَضُ مَهَا أَوْنَّ لَكِثَ مُيُورَانِ فَبِي هَعِي وَأَيْمَهُنْدُوا نَ

****الْفَاسِقِينَ****

****Translation:****

"Indeed, Allah is not timid to present an example – that of a mosquito or what is smaller than it. And those who have believed know that it is the truth from their Lord. But as for those who disbelieve, they say, 'What did Allah intend by this as an example?' He misleads many thereby and guides many thereby. And He misleads not except the defiantly disobedient."

****Difficult Words and Their Meanings:**1. إِنَّ (Indeed)**

- اللهُ (Allah)
- لَا يَسْتَحْيِي (Is not timid)
- يَضْرِبُ أَنْ (To present)
- مَثَلًا (An example)
- بَعُوضَةً مَا (That of a mosquito)
- فَمَا (Or what)
- فَوْقَهَا (Is smaller than it)
- ذِينَ الِّ مَا َ فَأَ (So as for those)
- آمَنُوا (Who believed)
- فَيَعْلَمُونَ.11 (They know)
- هُ أَنْ (That it)
- ق َ الْح (Is the truth)
- مِنْ (From)
- هُمْ رَبِّ (Their Lord)
- ذِينَ الِّ مَا َ وَأَ (And as for those)
- كَفَرُوا (Who disbelieve)

فَيَقُولُونَ 18. (They say)

- مَاذَا (What)
- اللَّهُ أَرَادَ (Did Allah intend)
- مَثَلًا بِهَذَا (By this as an example)
- لِيُضِلَّ (He misleads)
- بِهِ (Thereby)

كَثِيرًا 24. (Many)

وَيَهْدِي 25. (And guides)

كَثِيرًا 26. (Many)

- لِيُضِلَّ وَمَا (And He misleads not)
- إِلَّا الْفَاسِقِينَ لَا يَهْدِي (Except the defiantly disobedient)

****Moral Teachings:****

Allah guides many people through Quranic verses, while others are led astray by the same verses.

****Core Teachings:****

Allah does not hesitate to present lesser examples. In this verse, Allah presents the example of a mosquito, a seemingly insignificant creature. However, those with knowledge and faith increase their belief through reflection on even the smallest of Allah's creations, while disbelievers mock these verses and examples, leading them into further misguidance. These are the people whom Allah calls "defiantly disobedient."

****Impact of Commands on Individual and Social Life:****

Allah does not hesitate to present lesser examples. In this verse, Allah presents the example of a mosquito, a seemingly insignificant creature. However, those with knowledge and understanding strengthen their faith through contemplation of even the smallest of Allah's creations.

****Moral Teachings:****

Allah has created all human beings, and He will cause all humans to die. Then He will resurrect everyone, and we all must return to Allah.

****Central Teachings:****

Those who break the covenant with Allah, act treacherously, and spread corruption on earth are the ones who will suffer the consequences. True faith is a testimony of Allah's oneness and a firm commitment to Him. After accepting Islam, a person should make obedience to Allah obligatory upon themselves. ****Impact of Commands on Individual and Social Life:****

Those who break the covenant with Allah, act treacherously, and spread corruption on earth are the ones who will suffer loss. True faith is a testimony of Allah's oneness and a firm commitment to Him. After accepting Islam, a person should make obedience to Allah obligatory upon themselves.

Ayah # 26:

Verse No. 26 Main Teaching 1- Allah Almighty guides many people through the verses of the Quran and through these same verses Allah Almighty also misleads many people. **2-** Many objections were raised by the disbelievers about

the Quran. One of their objections is being quoted here. Is there a simile of a fly in the Holy Quran? This is a very real thing. Here their answer is being given.

AYAH No. 26 Moral Education In fact, there should be relevance and conformity within simile and metaphor. That is, if a simile or metaphor is to be described, then it should be compared to something that is relevant and consistent with the object for which the simile is being given. If a poem is very insignificant, how can it be compared to something great? It will only be compared to something insignificant. Then the real purpose of the simile will be fulfilled.

Ayah 26: The rest of the اخلاقى تعليم

So He said: It is not a matter of shame or disgrace for Allah Almighty to cite the example of a mosquito or something greater than it.

Application Ayah 26.

1. Through these examples, Allah Almighty leads many astray, and shows many to the right path (it is understood that guidance and misguidance depend on the subjective condition of a person. If there is goodness within us, goodness, and you are a student and seeker of guidance, then you will find guidance from this

Quran, and if there is hatred, wickedness, and corruption in your heart, then

Allah will increase your misguidance through the Quran.

Translation of Ayat:** **الَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ**

****Arabic:**** **مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيُفْسَدُوا فِي الْأَرْضِ، أُولَئِكَ هُمُ**

الْخَاسِرُونَ

****English:****

Who break the covenant of Allah after contracting it and sever that which Allah has ordered to be joined and cause corruption on earth. It is those who are the losers.

****Difficult Words and Their Meanings:**** ****الَّذِينَ** (Those who)**

****يَنْقُضُونَ** (Break)**

• ****اللَّهُ عَهْدَ** (Covenant of Allah)**

• ****مِنْ بَعْدِ** (After)**

• ****مِيثَاقِهِ** (Firm Agreement)**

• ****وَيَقْطَعُونَ** (And Sever)**

• ****أَمَرَ اللَّهُ بِهِ** (What has been Commanded)**

• ****بِهِ اللَّهُ** (By Allah)**

• ****يُوصَلَ أَنْ** (To be Joined)**

- ****وَيْفُ سِدُونِ** (And Cause Corruption)**
- ****الْأَرْضِ فِي** (On Earth) - ****أُولَئِكَ** (It is Those)****
- ****هُمْ** (They)**
- ****الْخَاسِرُونَ** (The Losers)**

****Translation of Ayat:****

****Arabic:**** كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أَمْوَاتًا فَأَخْيَاكُمْ ثُمَّ مِمَّنْ يُتَكَّمُ ثُمَّ مِمَّنْ يُخَيِّكُمْ ثُمَّ مِمَّنْ يُجْعَلُونَ

****English:****

How can you disbelieve in Allah when you were lifeless and He brought you to life, then He will cause you to die, then He will bring you (back) to life, and then to Him you will be returned.

****Difficult Words and Their Meanings:**** - ****كَيْفَ** (How)**

- ****تَكْفُرُونَ** (Disbelieve) - ****بِاللَّهِ** (In Allah)****
- ****وَكُنْتُمْ** (And You Were)**
- ****أَمْوَاتًا** (Lifeless)**
- ****فَأَخْيَاكُمْ** (Then He Gave You Life)**
- ****ثُمَّ** (Then)**
- ****يُتَكَّمُ** (He Will Cause You to Die)**

• ****يُخَيِّكُمْ**** (He Will Resurrect You)

• ****إِلَيْهِ**** (To Him)

• ****تَرْجَعُونَ**** (You Will Be Returned)

****Central Teachings:****

The attitude of disbelief—man was once an insignificant being, lifeless, and Allah granted him life. Then Allah will cause him to die again, and then He will resurrect him, and all humans will return to Allah.

****Impact of Commands on Individual and Social Life:****

The attitude of disbelief—man was once an insignificant being, lifeless, and Allah granted him life. Then Allah will cause him to die again, and then He will resurrect him, and all humans will return to Allah. Allah has created all human beings, and He will cause all humans to die. Then He will resurrect everyone, and we all must return to Allah. On both individual and social levels, one must ensure the worship and servitude of Allah.

Ayah No. 27 Main Teaching:

In this verse, Allah Almighty is talking about the great covenant “Ahad-ul-Sat”;

which is mentioned in Surah Al-A’raf. This covenant was not made by all the

human souls in the world of the soul. We were all included in it. But only in the

form of souls. The body did not exist. (The spiritual existence of man is a

complete existence and was created first. The rest of verse number 27 is the

main teaching of “

In the "Covenant of the Sixth", Allah Almighty asked all the children of Adam:

"Am I not your Lord? They all gave the same answer, "Why not, we obeyed".)

So these who are wicked, disobedient, and rebellious broke this covenant and

instead of accepting Allah as their Lord, their Creator, and their Ruler, they sat

as rulers themselves.

Ayah 27 The rest of the central teaching :

So these are the people who are disobedient, rebellious, they have broken this

covenant and have become self-willed instead of accepting Allah as their Lord,

their Creator, their Ruler. 2. And Allah has commanded the maintenance of

kinship ties, but they sever ties and spread corruption on the earth. In reality, it

is these people who are in loss.

Ayah No. 27: Moral teaching:

Recognizing the sovereignty of others than Allah is the greatest rebellion,

rebellion, transgression and disobedience. 2: And in the pursuit of wealth, a

brother destroys his brother to seize his brother's wealth. It is a great sin to

abandon all moral boundaries. The rest of the moral teaching of verse 27:

3.: Accepting authority other than Allah and severing ties of kinship are the results of these things, and those who do these things are in the final and eternal loss.

Ayah No. 27 Application: 1: We should be committed to the covenant we made with Allah, which we have forgotten and the Quran is reminding us of, so we should adhere to the covenant. We should not accept the sovereignty of anyone other than Allah, public sovereignty, or monarchy, in comparison to the

sovereignty of Allah. The rest of the application of verse number 27

2: Allah Almighty is ordering us to maintain ties of kinship, so we should avoid

severing ties of kinship in every possible way. We should not sever ties of

kinship due to our personal initiative or arrogance. 3: If we do not stop the

above things, we will cause mischief on earth, and the result will be mischief on

earth

3: If we rebel against Allah's obedience or start cutting each other's throats, the

result will be corruption on earth. We must protect ourselves from this. If we do

not do this, we will be among the losers.

****Translation of Ayat:****

****Arabic:**** هُوَ الَّذِي خَلَقَ لَكُمْ ۖ مَا فِي الْأَرْضِ جَمِيعًا ثُمَّ اسْتَوَىٰ

إِلَىٰ السَّمَاءِ فَسَ ۖ وَاهُ ۖ نَ سَبْعَ سَمَاوَاتٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ

****English:****

It is He who created for you all that which is on the earth. Then He directed Himself to the heaven (His being above all creation) and made them seven heavens, and He is knowing of all things.

****Difficult Words and Their Meanings:**** - ****هُوَ**** (He)

- ****الَّذِي**** (Who)
- ****خَلَقَ**** (Created) - ****لَكُمْ**** (For you)
- ****مَا ۖ**** (All that)
- ****الْأَرْضِ فِي**** (On the earth)
- ****جَمِيعًا**** (All of it)
- ****ثُمَّ ۖ**** (Then)
- ****اسْتَوَىٰ**** (Directed Himself)
- ****إِلَىٰ**** (To)
- ****السَّمَاءِ ۖ**** (The heaven)

- ****نَّ وَاهُ َ فَسَ** (And made them)**
- ****سَبْعَ** (Seven)**
- ****سَمَواتِ** (Heavens)**
- ****لُ َ بِكَ** (Of all) - **وَهِوَ** (And He is)**
- ****عَلِيمٌ** (Knowing) - **شَيْءٍ** (Things)**

****Moral Teachings:****

Allah created the earth and the heavens for human beings. For these blessings, humans should be grateful to Allah, as He has knowledge of all things.

****Central Teachings:****

Creating the earth, creating the seven heavens, Allah has knowledge of everything. ****Impact of Commands on Individual and Social Life:****

Creating the earth, creating the seven heavens, Allah has knowledge of everything. Allah created the earth and the heavens for human beings. For these blessings, humans should be grateful to Allah, as He has knowledge of all things.

Ayah No. 28: Central Teaching:

This verse is telling the truth about human creation and human life. (This verse describes a very deep wisdom and philosophy that has completely disappeared from our eyes today. That is, we were dead before we came into this world. This subject has been mentioned many times in the Quran. Surah Al-Mu'minun, Surah Momin, which was revealed before Surah Al-Baqarah.

This verse of Surah Al-Baqarah also mentions two resurrections and two deaths.

Understand the different stages of human life here well.

1: The first creation of every human being took place when his soul was created

in the world of Arwa. This life of the world of Arwa was with full consciousness. That is why the covenant was taken from all the souls there,

which is mentioned in verse no. 172 of Surah Al-Araf. At the time of this

covenant, all souls, from the soul of Hazrat Adam (peace be upon him) to the

soul of the last person in the world, were present.

The rest of the central teaching, verse 28, point 1: The nature of this great

and glorious gathering of Arwa in the world of Arwa is described in Surah

Ghafir (Surah Mominun), verse 11: "Our Lord! You have caused us to die twice

and brought us back to life twice. Now we have confessed our sins. So is there

any way out of this?" This great and glorious event is mentioned in a hadith

("i.e. Arwa was in the form of assembled armies").

(Mutafaq عليه)The rest

of verse 28:(Central Teaching)

The covenant called "the covenant of the hundred" was taken from these souls.

Then they were made to sleep. This was as if the first death that we have

experienced. 2.: Then the world of creation came into being in which when the fetus in the mother's womb reaches four months, that spirit is brought into it and breathed into it. This was as if the first resurrection had taken place. We became alive in this world with a body, "we were awakened from the sleep of the first death"; Central Teaching Point 3 - Verse No. 28: The death that will come to us now will be our second death and as a result of it our body will go back to where it came from (i.e. to the dust) and our soul will also return to where it came from. (This is a very profound point of Quranic philosophy and wisdom.) Moral Teaching Verse 28: Man is being told the truth of his human creation and human life, and is being told how you dare to adopt an attitude of disbelief and rebellion against this Allah, when to Him you must return."

Ayah No. 28 Application: 1- How can we adopt an attitude of disbelief when we (humans) were an unmentionable thing. He was lifeless, Allah gave him life, then Allah will cause him to die again, then Allah will give him life again, and all humans will return to Allah. 2- Therefore, we should strive to worship and

serve Allah on an individual and collective level. Because we have to return to Him.

Main Teaching Ayah No. 29:

In this verse, the subject of "Caliphate" has begun. It is mentioned in the Hadith

that the Messenger of Allah (peace and blessings of Allah be upon him) said, "This world was created for you and you were created for the Hereafter." 2: In

this verse, the arguments for the existence of Allah are explained. The

disbelievers are addressed in a surprising way that you should be convinced of the Oneness of Allah.

Moral Teaching Ayah No. 29:

"It is He who created for you whatever is on the earth." That is, whatever has

been created on the earth was created for the caliphate of man. Then He turned

to the heavens and made them exactly in the shape of seven heavens." These are

among the verses of Mutashabah so far. What is the reality of the seven

heavens, we are not yet fully aware of it.

Ayah No. 29 Application: It is difficult to determine what the reality of the

seven heavens is. Man has always formed different concepts about the heavens

or, in other words, beyond the earth, according to his observations or

assumptions, which are constantly changing. But Allah Almighty is encouraging man to reflect and think about this universe. 2. Or that the earth is the sphere of the universe in which it is located, consisting of vast layers.

3: "And He is the Knower of all things." That is, how can we dare to adopt an attitude of disbelief and rebellion against the God who is the first to know all our actions, from whom none of our actions can remain hidden. Secondly, by turning our backs on the God who knows all the facts, who is in fact the source of knowledge, we can wander in the darkness of ignorance.

*

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَن يُفْسِدُ فِيهَا وَيَسْفِكُ الْدِمَآءَ ۚ نَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَرِّئُكَ ۖ إِنَّكَ عَلِيمٌ خَفِيٌّ ۖ

Translation of Ayat: **

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَن يُفْسِدُ فِيهَا وَيَسْفِكُ الْدِمَآءَ ۚ نَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَرِّئُكَ ۖ إِنَّكَ عَلِيمٌ خَفِيٌّ ۖ

مَا لَا تَعْلَمُونَ

English:

And remember when your Lord said to the angels, "Indeed, I will make upon the earth a successive authority (a vicegerent)." They said, "Will You place upon it one who causes corruption therein and sheds blood, while we declare Your praise and sanctify You?" Allah said, "Indeed, I know that which you do not know."

Difficult Words and Their Meanings: - وَإِذْ (And when)

- ****قَالَ**** (He said)
- ****كَ رَبُّ**** (Your Lord)
- ****لِلْمَلَائِكَةِ**** (To the angels)
- ****إِنِّي**** (Indeed, I)
- ****جَاعِلٌ**** (Am making)
- ****الْأَرْضِ فِي**** (On the earth)
- ****خَلِيفَةً**** (A vicegerent) - ****قَالُوا**** (They said)
- ****أَتَجْعَلُ**** (Will You make)
- ****فِيهَا**** (In it)
- ****يَفْـُـسِّدُ مَنْ**** (One who causes corruption)
- ****دَمَاءٍ ۖ ال وَيَسْفِكُ**** (And sheds blood)
- ****وَنَحْنُ**** (While we)
- ****بِحَمْدِكَ**** (With Your
praise)
- ****دُسُّ ۖ وَنُقُّ**** (And we sanctify)
- ****لَكَ**** (You)
- ****قَالَ**** (He said) - ****إِنِّي**** (Indeed, I)

• ****أَعْلَمَ** (Know)**

• ****مَا** (What)**

• ****تَعْلَمُونَ لَا** (You do not know)**

****Moral Teachings:****

Allah made humans His vicegerent and representative, creating them for His worship. Allah granted humans knowledge, intellect, and the power of choice, making them the best of creation. Humans are the finest beings in the universe created by Allah.

****Central Teachings:****

The angels questioned Allah, asking why there was a need to create humans when they themselves worshipped and praised Him. They pointed out that humans would cause corruption on earth. Allah responded by saying that He knows what they do not.

****Impact of Commands on Individual and Social Life:****

The angels questioned Allah, asking why there was a need to create humans when they themselves worshipped and praised Him. They pointed out that humans would cause corruption on earth. Allah responded by saying that He knows what they do not. Allah made humans His vicegerent and representative, creating them for His worship. Allah granted humans knowledge, intellect, and the power of choice, making them the best of creation. Humans are the finest beings in the universe created by Allah.

Ayah 30: The main teaching:

In the above bow, the invitation to worship the Lord was given on the basis that

He is your Creator and Lord, therefore no other way can be right for you except

His worship. Now in the same bow, the same invitation is being given on the basis that Allah has made you His vicegerent in this world (the vicegerent is called the deputy).

(People generally have the misconception that the caliph and successor are appointed after someone's death and not during their lifetime, but this is not the case)

Moral Teaching Verse No. 30: As a Caliph, your duty is not only to serve Him (act according to the guidance He has sent). Rather, it is also to act according to the guidance He has sent. Because a Caliph is not completely powerless.

Ayah No. 30 Application: This verse will be applied in our lives in this way:

Should we establish the system revealed by Allah in our country? And if we do not do so, that means in this world or at least in our country, we will deny the sovereignty of Allah and claim sovereignty ourselves, even though they are obligatory upon Allah, but in this world they have only been given a place of honor.

*

****Translation of Ayat:**** وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ

****Arabic:**** عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ

****English:****

And He taught Adam the names, all of them. Then He showed them to the angels and said, "Inform Me of the names of these, if you are truthful."

****Difficult Words and Their Meanings:**** - ****وَعَلَّمَ**** (And He taught)

- ****آدَمَ**** (Adam)
- ****الْأَسْمَاءَ**** (The names)
- ****كُلُّهَا**** (All of them)
- ****ثُمَّ**** (Then)
- ****عَرَضَهُمْ**** (He showed them)
- ****عَلَى**** (To)
- ****الْمَلَائِكَةِ**** (The angels)
- ****فَقَالَ**** (Then He said) - ****أَنْبِئُونِي**** (Inform Me)

فَقَالَ (The) أَنْبِئُونِي (Then He said) بِأَسْمَاءِ (Inform Me) Of the
الْمَلَائِكَةِ (To) Moral Teachings: (Truthful) صَادِقِينَ (You are)
هَؤُلَاءِ (names) (Of these) إِنْ (If) كُنْتُمْ

Allah granted knowledge of the entire universe to Prophet Adam (peace be upon him). Because of this knowledge, humans are considered the best of creation. Humans should utilize this knowledge to reflect, research, and get closer to Allah because the knowledge given to them is not given to the angels.

'*Central Teachings:**

Prophet Adam (peace be upon him) was granted complete knowledge of the universe. Allah then presented this knowledge to the angels and asked them to explain how the world's order would be disrupted by the appointment of a vicegerent.

****Impact of Commands on Individual and Social Life:****

Prophet Adam (peace be upon him) was granted complete knowledge of the universe. Allah then presented this knowledge to the angels and asked them to explain how the world's order would be disrupted by the appointment of a vicegerent. Because of this knowledge, humans are the best of creation. At both the individual and collective levels, humans should use this knowledge to reflect, research, and draw closer to Allah, as the knowledge given to humans was not granted to the angels. ****Arabic:**** 23 لَا سُبْحَانَكَ قَالُوا

الْحَكِيمُ مُ الْعَلِيِّ أَنْ تَكْ إِنْ مُتْنَا عَلَّ مَا لَا َ إِنْ لَنَا عِلْمٌ

****Translation:****

They said, "Exalted are You; we have no knowledge except what You have taught us.

Indeed, it is You who is the Knowing, the Wise."

****Difficult Words and Their Meanings:**** - ****قَالُوا**** (They said)

- ****سُبْحَانَكَ**** (You are exalted)
- ****لَنَا عِلْمٌ لَّا**** (We have no knowledge)
- ****إِلَّا**** (Except)
- ****مَا**** (What)
- ****مُتَنَّا عَلَّ**** (You have taught us)
- ****أَنْتَ كَإِنَّ**** (Indeed, You) - ****الْعَلِيمُ**** (The Knowing)

****Moral Teachings:**** ****الْحَكِيمُ**** (The Wise)

All humans should have a clear understanding of the true purpose of their existence in the world—why they are here and what they are meant to do. Allah has bestowed upon humans a status higher than even the angels in the universe. Therefore, any person who realizes their great purpose in life through obedience and submission to Allah attains the position of a vicegerent, a deputy, and the best in form.

****Central Teachings:****

The angels said, "Allah is flawless. We have knowledge only to the extent that You have taught us. The true knowledge of all things lies with Allah."

****Impact of Commands on Individual and Social Life:****

The angels said, "Allah is flawless. We have knowledge only to the extent that You have taught us. The true knowledge of all things lies with Allah."

All humans should have a clear understanding of the true purpose of their existence in the world—why they are here and what they are meant to do. Allah has bestowed upon humans a status higher than even the angels in the universe. Therefore, any person who realizes their great purpose in life through obedience and submission to Allah attains the position of a vicegerent, a deputy, and the best in form.

Ayah No. 31

Main Teaching: Allah Almighty gave Hazrat Adam (peace be upon him)

complete knowledge of the universe.

Moral Teaching: Man should use this knowledge to reflect and research the

universe and become closer to Allah. Because what Allah has given to man has

not been given to the angels.

Ayah No. 31 Application: Allah Almighty gave Hazrat Adam (peace be upon

him) complete knowledge of the universe, then Allah Almighty presented this

knowledge in front of the angels and asked the angels to tell him how the

arrangement of the world will deteriorate with the appointment of this caliph?

Allah Almighty gave Hazrat Adam knowledge of the entire universe, and

because of this knowledge, man is the best of creation.

Man, on an individual and collective level, should seek closeness to Allah by

contemplating and pondering the universe through this knowledge. Because the

knowledge that Allah has given to humans was not given to angels.

****Arabic:****:33 بِأَسْمَاءِهِمْ أَنْبَأَهُمْ مَا َ فَلَ بِأَسْمَاءِهِمْ أَنْبَأَهُمْ آدَمُ يَا أَلْ قَ
مَا وَأَعْلَمَ سَمَاوَاتٍ وَالْأَرْضِ َ أَلْ غَيْبِ أَعْلَمَ يَ إِنَّ كُمْ لَ أَقْلَ أَلْ قَالِ
تَكْتُمُونَ كُنْتُمْ وَمَا تَبْدُونَ

****Translation:****

He said, "O Adam, inform them of their names." When he had informed them of their names, He said, "Did I not tell you that I know the unseen aspects of the heavens and the earth? And I know what you reveal and what you have concealed."

****Difficult Words and Their Meanings:****1. ****قال**** (He said)

2. ****يا**** (O Adam)

****آدَمُ أَنْبَأَهُمْ َ 3. بتهمهم**** (Tell them)

• ****بِأَسْمَاءِهِمْ**** (Their names)

• ****فَلَ مَا َ 4. فلما**** (So when)

- ****أَنَّ بَاهُمْ**** (He informed them)
- ****بِأَسْمَاءِهِمْ**** (Their names)
- ****قال**** (He said)
- ****أَلَمْ**** (Did I not)
- ****أَقُلْ**** (Say)
- ****لَكُمْ**** (To you)
- ****إِنِّي**** (Indeed I)
- ****أَعْلَمُ**** (Know)
- ****غَيْبٍ**** (The hidden things)
- ****سَمَواتٍ َّالِ**** (Of the heavens)
- ****وَالْأَرْضِضِ**** (And the earth)
- ****وَأَعْلَمُ**** (And I know)
- ****مَا**** (What)
- ****تُبْدُونَ**** (You reveal)
- ****وَمَا**** (And what)
- ****تَكْتُمُونَ**** (You conceal)

****Moral Teachings:****

Humans are Allah's vicegerents and representatives on earth. Allah has sent humans to this world to achieve great objectives, such as establishing Allah's religion on His earth, enforcing His rules and regulations, and promoting peace and security. Every Muslim has the primary right and responsibility to contribute to the propagation and promotion of Islam by encouraging good and forbidding evil (Amr bil Ma'ruf wa Nahi 'an al-Munkar).

****Central Teachings:****

Allah bestowed all the knowledge of the universe upon Prophet Adam (peace be upon him). Allah is aware of all the hidden truths of the universe. He knows what humans do, think, show, and conceal

****Impact of Commands on Individual and Social Life:****

Allah bestowed all the knowledge of the universe upon Prophet Adam (peace be upon him). Allah is aware of all the hidden truths of the universe. He knows what humans do, think, show, and conceal. Humans are Allah's vicegerents and representatives on earth. Allah has sent humans to this world to achieve great objectives, such as establishing Allah's religion on His earth, enforcing His rules and regulations, and promoting peace and security. Every Muslim has the primary right and responsibility to contribute to the propagation and promotion of Islam by encouraging good and forbidding evil (Amr bil Ma'ruf wa Nahi 'an al-Munkar).

Ayah 32 Central Teaching:

This interpretation seems to indicate that the status of angels in the cosmic government of Allah Almighty is actually that of His workers or civil servants.

Ayah No. 32 Moral Education:

Angels are entrusted with various services by Allah Almighty. The knowledge

given to them is only related to their respective duties and fields, while Hazrat

Adam (peace be upon him) was given the totality of knowledge potentially,

which has now grown into a very strong tree.

Ayah No. 32 Application: 1: No matter how much knowledge Allah Almighty

has given us, we should not be arrogant or proud of it. Rather, we should

understand that this is Allah's grace. I have no involvement in it. It is Allah

alone who possesses all knowledge and whose wisdom is perfect.

The

knowledge of every other creature is incomplete.

2: Secondly, we should try to benefit people with whatever knowledge Allah

Almighty has given us, and the real knowledge about which Allah Almighty

will ask on the Day of Judgment, how much did you act on the knowledge that

was given to you? Here, knowledge will mean the knowledge of the Quran,

which we should strive to acquire day and night.

Ayah 33: Main Teaching: 1- These words indicate that the angels's desire is that

they should be given the Caliphate, because in verse 30, the angels say, "Will

**You place on earth one who will cause corruption and shed blood?
And we are engaged in glorifying You with Your praise and
glorification, and sanctifying**

**You." Allah Almighty said: "I know what you do not
know."**

**2- It is as if in this way Allah Almighty told the angels that I am not
only giving**

Adam choices but also knowledge.

Ayah 33: Moral teaching:

**The angels' fear of corruption due to man's arrogance is
only one aspect of this**

**matter. The other aspect is that of reconciliation, and it is more
weighty and**

**more valuable than the aspect of corruption. It is not the job of a
wise person to**

ignore great good because of great evil.

**Ayah No. 33 Application: According to this verse, it is more
important for a**

person to reform society and not just think about his own benefit.

Rather, after

**believing in monotheism, the inevitable result should be that a
person's love and**

**compassion should become universal, and he should enjoin
goodness and forbid**

evil.

****Arabic:**** أَبَىٰ إِبْلِيسَ لَا ۖ فَسَجَدُوا لِآدَمَ اسْجُدُوا لِلْمَلَائِكَةِ ۖ قُلْنَا وَإِذْ
الْكَافِرِينَ مِنْ وَكَانَ وَاسْتَكْبَرَ

****Translation:****

And [mention] when We said to the angels, "Prostrate before Adam," so they prostrated, except for Iblees. He refused and was arrogant and became of the disbelievers.

****Difficult Words and Their Meanings:****1. ****و**** (And)

- ****إِذْ**** (When)
- ****قُلْنَا**** (We said)
- ****لِلْمَلَائِكَةِ**** (To the angels)
- ****اسْجُدُوا**** (Prostrate)
- ****لِآدَمَ**** (Before Adam)
- ****فَسَجَدُوا**** (So they prostrated)
- ****إِلاَّ**** (Except)
- ****إِبْلِيسَ**** (Iblees)
- ****أَبَىٰ**** (He refused)

Teachings: Humans should live in this world with humility because

Iblees's rebellion Moral (Of the disbelievers) **الْكَافِرِينَ** (And became)

وَاسْتَكْبَرَ (And was arrogant)

and arrogance rendered his thousands of years of worship futile.

Humans must avoid

.pride and arrogance

Central Teachings:The angels were commanded to prostrate before Prophet Adam .(peace be upon him). Iblees refused to prostrate, displaying arrogance and defiance

****Effects of Commands on Practical Life (Individual and Social):****The command for angels to prostrate before Adam (عليه السلام), the refusal of Iblis to

do so, the arrogance of Iblis, and his disobedience. Humans should live in this world with humility because the arrogance and rebellion of Iblis wasted his thousands of years of worship. Humans should avoid arrogance and pride.

****Translation:****

"And We said, O Adam, you and your wife, in Paradise and eat therefrom in (ease and) abundance from whatever you will. But do not approach this tree, lest you be among the wrongdoers." (Quran, 2:35)

****Difficult Words Meanings:****1. ****وَقُلْنَا**** (And We said)

- ****يَا آدَمُ**** (O Adam)
- ****اسْكُنْ**** (reside)
- ****أَنْتَ**** (you)
- ****وَزَوْجُكَ**** (and your wife)

- ****نَّةَ الْجَنَّةِ** (Paradise)**
- ****وَكُلُوا** (and eat)**
- ****مِنْهَا** (therefrom)**
- ****رَغَدًا** (in abundance)**
- ****حَيْثُ** (wherever)**
- ****سَتُتَمَّا** (you will)**
- ****تَقْرَبًا وَلَا** (and do not approach)**
- ****هَذِهِ** (this)**
- ****شَجَرَةً َالْ** (tree)**
- ****فَتَكُونَا** (lest you become)**
- ****ظَالِمِينَ َالْ مِنْ** (of the wrongdoers)**

****Moral Teachings:****

It is obligatory for a Muslim to obey every command of Allah. Otherwise, just as Prophet Adam (السلام عليه) ate the fruit of that tree despite Allah's prohibition and

was then sent down from Paradise to the earth, which is a much lower station, in the same way, humans can also face the wrath of Allah for any small or big mistake.

****Central Teachings:**** Allah commanded Prophet Adam (السلام عليه) and Hawwa (Eve) to live in Paradise

and enjoy its blessings but forbade them from approaching and eating the fruit of one specific tree. He warned them that if they ate the fruit, they would be counted among the wrongdoers.

****Effects of Commands on Practical Life (Individual and Social):**** Just as Prophet Adam (السلام عليه) was sent down from Paradise to the earth for

disobeying Allah's command, similarly, humans too should obey Allah's commands in their individual and social lives. Failure to do so, even in small matters, can result in severe consequences in the sight of Allah.

Ayah 34: The main teaching:

That is, all the angels assigned to the earth and the universe belonging to it were

ordered to become submissive and obedient to man. Iblis is the name of the jinn

who disobeyed the command of Allah and refused to be submissive and

obedient to Adam and the children of Adam.

Verse number 34: Application:

That is, we should not disobey the commands of Allah Almighty.

And Allah

Almighty does not like it when we accept some and leave some, as in Surah Al-

Baqarah verse number 85: Allah Almighty says, "You obey some of Allah's commands and disobey others." That is, Allah does not accept partial obedience.

Enter the whole day.

Ayah No. 34 Moral Education:

Man was being made a vicegerent in this region (earth) by the command of

Allah, so Allah Almighty issued a decree that, right or wrong, in whatever work

man wants to use his powers that We have given him, and We give him the

opportunity to do so according to Our will, then it is your duty that whoever of

you is in charge of that work should support him to the extent of his own power.

(Example)

Ayah No. 34 Moral Education (Example)

For example, when a ruler appoints a person as the ruler of a province or district

of his country, then the people who are responsible for the success of the

government in that area are obliged to obey him, regardless of whether he is

using these powers for the right thing or for the wrong thing.

However, when

the ruler indicates that he should not be allowed to do any work, then the

authority of that ruler ends there.

So the authority of that ruler ends and he begins to feel that the officials of the

entire area have gone on strike. , when the ruler orders the arrest and detention of Anakim, the same subordinates who were acting on his instructions until

yesterday put handcuffs on his hands and take him to the abode of the wicked.

Ayah 34: Application:

That is, we should not disobey the commands of Allah Almighty.

And Allah

Almighty does not like it when we accept some and leave some, as in Surah Al-

Baqarah verse number 85: Allah Almighty says, "You obey some of Allah's

commands and disobey others." That is, Allah does not accept partial obedience.

Enter the whole day.

****Arabic Ayah:**** "فِيهِ ۖ كَانَا هِمَا فَأَخْرَجَهُمَا عَنْهَا شَيْطَانُ ۖ ۚ ال هُمَا أَرَزَلَفَ

إِلَى وَمَتَاعٍ الْأَرْضِ ضِمُّسْتَقَرُّ فِي وَلَكُمْ ۖ وَ ۚ عَدْلِبِ عَضِ بِعِضْكُمْ ۖ اهْبِطُوا وَقُلْنَا
نِ حِي

****Translation:****

"Then Satan caused them to slip from it and brought them out of that [condition] in which they had been. And We said, 'Go down, [all of you], as enemies to one another, and you will have upon the earth a place of settlement and provision for a time.'"

1****Difficult Word Meanings:**** . **هَمَا لَ فَأَزَلَ (Then caused them to slip)** . . **شَيْطَانُ ۖ ال (Satan)** . . **عَنْهَا (from it)**

- **كَانَا مِمَّا (from what they were in)** . **فَأَخْرَجَهُمَا (then drove them out)** . . **وَقُلْنَا ۖ (and We said)** . . **فِيهِ (in it)** . . **اهْبِطُوا (Descend)** . . **بِعِضْكُمْ ۖ (some of you)** . . **لِبِ عَضِ (to others)** . . **عَدُو (enemy)** . . **وَلَكُمْ ۖ (and for you)** . . **الْأَرْضِ فِي (in the earth)** . . **مُسْتَقَرُّ (dwelling place)**

- ****وَمَتَاعٌ (provision)****
- ****حين إلى (for a time).****

****Moral Teachings:****

Satan is a clear enemy of mankind; he did not rest until he got Adam (peace be upon him) expelled from Paradise. Therefore, anyone who disobeys Allah's command wrongs themselves.

****Central Teachings:****

Satan succeeded in getting Adam and Eve expelled from Paradise. Allah commanded them all to descend from Paradise and live on the earth for a specified period.

****Impact of Commands on Practical Life (Individual and Collective):**** Satan succeeded in getting Adam and Eve expelled from Paradise. Allah commanded them all to descend from Paradise and live on the earth for a specified period.

Satan is a clear enemy of mankind; he did not rest until he got Adam (peace be upon him) expelled from Paradise. Therefore, anyone who disobeys Allah's command

****فَتَلَّ َقِي آدَمُ مِنْ رَبِّ هِ كُلِّ مَةٍ فَتَابَ عَلَيْهِ إِنَّ هُ هُوَ الَّ ت َوَابُ الَّ َوَرَّ َحِيمُ****
 wrongs themselves.

****Translation:**** Then Adam (peace be upon him) received from his Lord some words, and He accepted his repentance. Indeed, it is He who is the Accepting of repentance, the Merciful.

****Difficult Word Meanings:**1. ****فتلقى (then received)******

- ****آدم (Adam)****

- **** رَبِّهِ مِنْ (from his Lord)****
- **** كَلِمَاتٍ (some words)****
- **** فَتَابَ (then He accepted the repentance)****
- **** عَلَيْهِ (from him)****
- **** إِنَّهُ (indeed He)****
- **** هُوَ (He)****
- **** وَابَّ تَوَّابٍ (the Acceptor of repentance)****

****Moral Teachings:**10. **** الرَّحِيمُ (the Merciful).******

Humans may commit mistakes or sins intentionally or unintentionally, and it is

Allah's special favor on His servants that He has kept the door of repentance open. Whenever a person sins, they should immediately acknowledge their sin before Allah and sincerely ask for His forgiveness.

****Central Teachings:****

Adam (peace be upon him) learned a few words, i.e., he sought forgiveness from Allah, and Allah, the All-Forgiving, accepted his repentance because He is very forgiving and merciful.

****Impact of Commands on Practical Life (Individual and Collective):****

Adam (peace be upon him) learned a few words, i.e., he sought forgiveness from Allah, and Allah, the All-Forgiving, accepted his repentance because He is very forgiving and merciful.

****Impact of Commands on Practical Life (Individual and Collective):****

Adam (peace be upon him) learned a few words, i.e., he sought forgiveness from Allah, and Allah, the All-Forgiving, accepted his repentance because He is very forgiving and merciful.

Humans may commit mistakes or sins intentionally or unintentionally, and it is

Allah's special favor on His servants that He has kept the door of repentance open.

Whenever a person sins, they should immediately acknowledge their sin before Allah and sincerely ask for His forgiveness.

Repentance and making amends should be regularly practiced at both individual and collective levels.

Ayah 36: Main Teaching: Satan succeeded in expelling Adam and Eve from

Paradise. Allah ordered them all to leave Paradise and sent them to live on Earth

for a certain period of time.

Ayah No. 36 Moral teaching: That is, the enemy of man is Satan, and the

enemy of Satan is man. Satan being an enemy of man, it is obvious that he tries to divert him from the path of obedience to Allah and lead him to destruction.

As for Satan being an enemy of man, in fact, humanity itself requires enmity

towards him, but by being deceived by the incentives he offers for the desires of

the self, man makes him his friend. The meaning of such friendship
The
meaning of such friendship is that one enemy was defeated by
another enemy
and caught in his trap.
Ayah No. 36 Application: Satan succeeded in expelling Adam and
Eve from
Paradise, so Allah ordered them all to leave Paradise. That is,
instead of being
defeated by our enemy Satan, we should defeat him. And we can
defeat Satan
only when our self is under our control. Our self should do
whatever we want,
and we should not do whatever our self wants. But if some people
make Satan
their friend, they will be punished in the Hereafter.

فَلَا هُدَايَ تَبِعَ فَمَنْ هُذًى مِلَىٰ نَكْمٌ ۖ ۚ يَأْتِي مَا ۚ ۚ فَاِجْمِيعًا مِنْهَا اهْبِطُوا قُلْنَا ۚ
يَحْزَنُونَ هُمْ وَلَا عَلَيْهِمْ خَوْفٌ

****Translation:**** We said, "Descend from it, all of you. Then,
whenever guidance comes to you from Me, whoever follows My
guidance—there will be no fear concerning them, nor will they
grieve."

****Difficult Word Meanings:****1. ****قلنا (We said)****

- ****اِهْبِطُوا (Descend)****

- ****منها (from it)****
- ****جميعا (all)****
- ****فأما (so whenever)****
- ****نُكْمُ َ يَأْتِي (comes to you)****
- ****منى (from Me)****
- ****هدي (guidance)****
- ****تَبِعَ فَمَنْ (whoever follows)****
- ****هداى (My guidance)****
- ****فلا (there will be no)****
- ****خوف (fear)****
- ****عليهم (concerning them)****
- ****هُمْ وَلَا (nor will they)****
- ****يحزنون (grieve). ****

****Moral Teachings:***

Through obedience and submission to Allah, a person becomes close to Allah, and whoever becomes a friend of Allah, neither fear nor grief touches them.

****Central Teachings:****

Allah commanded Adam, Eve, and Satan to descend to earth, then Allah ordered obedience and submission to Him. For the one who is

rightly guided and follows Allah and His Messenger (peace be upon him), there is good news that they will neither fear nor grieve. Fear pertains to the future, while grief pertains to the past.

****Impact of Commands on Practical Life (Individual and Collective):****

Allah commanded Adam, Eve, and Satan to descend to earth, then Allah ordered obedience and submission to Him. For the one who is rightly guided and follows Allah and His Messenger (peace be upon him), there is good news that they will neither fear nor grieve. Fear pertains to the future, while grief pertains to the past. Through obedience and submission to Allah, a person becomes close to Allah, and

****وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ****
whoever becomes a friend of Allah, neither fear nor grief touches them.**

****Translation:**** And those who disbelieve and deny Our signs, those will be companions of the Fire; they will abide therein eternally.

****Difficult Word Meanings:****1. ****كَفَرُوا ذِينَ وَالَّ**** (And those who disbelieve)**

- ****كَذَّبُوا ذِينَ وَالَّ**** (and deny)**
- ****آيَاتِنَا**** (Our signs)**
- ****أُولَٰئِكَ**** (those)**

- ****نَارَ ٱلْأَصْحَابُ** (companions of the Fire)****
- ****فِيهَا هُمْ** (they will be therein)****
- ****خَالِدُونَ** (eternally).****

Moral Teachings:

Obeying Allah's commands, adhering to the laws set by Allah, and submitting to Allah and His Messenger (peace be upon him) will result in eternal life in a paradise filled with blessings. Otherwise, the pit of Hell awaits, where one will reside forever.

Central Teachings:

Those who deny Allah's signs will have their abode in Hell, where they will reside eternally.

Impact of Commands on Practical Life (Individual and Collective):

Those who deny Allah's signs will have their abode in Hell, where they will reside eternally. Obeying Allah's commands, adhering to the laws set by Allah, and submitting to Allah and His Messenger (peace be upon him) will result in eternal life in a paradise filled with blessings. Otherwise, the pit of Hell awaits, where one will reside forever.

Verse 37: Main teaching:

That is, when Adam realized his guilt and disobeyed his Lord and asked Him to forgive him, he could not find the words with which he could pray to Him for forgiveness. Allah, having mercy on his situation, gave him those words.

Verse 37: The Moral teaching of the incident: The real meaning of repentance

is to turn and return. Repentance on the part of the servant means that he turned

away from rebellion and returned to the way of servitude. And repentance on

the part of God means that He turned with mercy towards His ashamed servant,

and then His gaze turned towards him.

Ayah No. 37 Application: A person should regret his mistake and repent, but if

a person does not feel his sin is a sin, and he thinks that he is doing the right

thing, then Allah Almighty stops his reformation, and a devil is assigned to him.

The mistake was also made by Iblis, he rebelled against Allah's command, but

he did not regret it, rather he became more stubborn due to arrogance. On the

other hand On the other hand, Adam also made a mistake, disobeyed, but he

regretted it and repented. That behavior is Satanic and it is human nature.

Otherwise, no human being is free from sin and disobedience.

There is a hadith

of the Messenger of Allah (peace and blessings of Allah be upon him): "All the

children of Adam are sinners, and the best of those sinners are those who

repent."

Verse No. 38 Main Teaching: Allah Almighty did not agree to accept the repentance of Hazrat Adam (peace be upon him), but after that He also elevated him to prophethood so that he could show his descendants the right path. The command to leave Paradise, which was repeated again, is intended to show that whether repentance is accepted was not necessary for Adam to be allowed to remain in Paradise and not to be sent down to Earth.

Verse No. 38 Moral Education:

Now we are talking about guidance, this is the second corner of human

knowledge, i.e. Revealed Knowledge. At the beginning of this fourth bow, there is a mention of knowledge by senses or acquired knowledge. Which was potentially placed in Hazrat Adam (peace be upon him) and which man then developed through his own hard work, desires and intellect. Today, Western nations are far ahead of us in this. Once upon a time, Muslims were far ahead.

Ayah 38: Application:

That is, whoever follows the path of guidance, or those who are guided and obey Allah and His Messenger (peace be upon them), there is good news for

them that they will have no fear or sorrow. The noun grief is related to the past, while fear is related to the future.

Ayah 39: The main teaching: It is as if Allah Almighty has given mankind an eternal Charter. When man was appointed as the Caliph on earth. Ayah No. 39 Moral Teaching: The first four bows for Surah Al-Baqarah contain the invitation to the Quran and the basic philosophy of the Quran. And they summarize the contents of the Meccan Surahs. That is, those who deny the verses of Allah will have their abode in Hell, where they will remain forever.

Ayah No. 39. Application: In terms of both the status of being a servant and a caliph, man is obliged to follow the path that his Lord prescribes for him. And there are only two ways to know this path: either a person receives revelation directly from Allah, or he follows a person to whom it has come. There is no third way to know which path is pleasing to the Lord. Apart from these two surahs, Everything other than these two surahs is wrong, and not only wrong, it is also outright rebellion, the punishment for which is nothing but hell.

**MCQs**

****Correct Answer:** Mark (✓) in front of the correct answer.**

- ****The word Quran means:****
- To read (✓)
- To listen
- To write
- To speak
- ****Al Furqan means:** (A) Special Book**
- To differentiate (✓)
- To Explain
- To Revealed
- ****The literal meaning of Wahi is:****
- To understand
- To Know
- To adopt the behavior

- To give sign (✓)
- ****Forms of Wahi quoted in the Holy Quran:****
- 2 (✓)
- 3
- 4
- 5
- ****Forms of Wahi are mentioned in:****
- Surah Qiyamat
- Surah Rehman
- Surah Najam
- Surah Shurah (✓)

**MCQs**

****Correct Answer:**** Mark (✓) in front of the correct answer.

- ****Quran e Majeed was revealed:****
- In the form of Wahi (✓)
- In the form of a book

- In the form of a chapter
- In the form of a voice
- ****The writers of the Wahi were called:****
- Al Sabegoon Al Awaloon
- Katibeen-e-Wahi (✓)
- Ansaar
- Mahajir
- ****In the era of Hazrat Usman Ghani (R.A), the first manuscript of The Holy Quran was present:****
- To Hazrat Khadija (R.A)
- To Hazrat Ayesha (R.A) (✓)
- To Hazrat Zainab (R.A)
- To Hazrat Hafsa (R.A)
- ****In the era of Hazrat Abubakar Sidique (R.A), the responsibility of compiling The Holy Quran was given to:****
- Hazrat Ali (R.A)
- Hazrat Huzeffa Bin Yaman (R.A)
- Hazrat Zaid Bin Sabit (R.A) (✓)
- Hazrat Zaid Bin Harith (R.A)

- ****The quantity of Mushaf-e-USmani was:****
- 5
- 6
- 7 (✓)
- 8
- ****The word Baqra means:****
- Buffalo
- Goat
- Sheep
- Cow (✓)
- ****According to Surah Baqarah, verse 2, The Holy Quran is a guide for:****
- Mercy
- Intercession
- Guidance (✓)
- Blessing

**MCQs**

****Correct Answer:** Mark (✓) in front of the correct answer. **1. The fuel of Hell will be:****

- Sinful
- Unbelievers
- Hypocrites (✓)
- Those who associate partners with Allah

****2. The fuel of Hell will be:****

- Coal
- Wood
- Rock and Humans (✓) (D) Iron

****3. The time period of living in Jannah is:****

- Temporary
- Forever (✓)
- 50 years
- 100 years

****4. The challenge to present a Surah like that of the Quran was given to:****

- People of Makkah
- Jews
- Christians
- Non-believers (✓)

****5. In Surah Baqarah, Ayah 27, the person with a loss is called:****

- Deceiver
- Liar
- Promise Breaker (✓)
- Tyrant

****6. Hazrat Adam (A.S) was taught the names of:****

- The Sky
- The Land
- All the things (✓)
- The Fruits

****7. The order to do Sajda in front of Hazrat Adam (A.S) was given to:****

- All the creatures
- Angels (✓)
- Jinns
- Animals

8. Hazrat Adam (A.S) and Hazrat Hawwa (A.S) were stopped from:(A) Going to the gardens of Jannah

((B) Taking earth's blessingsC) Going near to a tree (✓)

(D) Eating any kind of food.

Surah Al-Anfal:

****1.4.1 - The Meaning of the Word "Anfal" and the Reason for the Name of Surah Al-Anfal:****

The term "Anfal" is an Arabic word that means "booty" or "war spoils." It refers to the goods obtained from enemies, such as slaves or mounts. For example, if Muslims acquire something from the polytheists or disbelievers, like horses or slaves, it is called "Anfal." When Abdullah ibn Abbas was asked about the meaning of "Anfal," he explained that it includes horses and items seized from the polytheists. Similarly, any property left behind by the enemy who fled the battlefield is considered Anfal.

The first battle of the Muslims was the Battle of Badr. After defeating the Quraysh of Makkah, the Muslims found that the Quraysh had fled, leaving behind significant amounts of war supplies including horses, camels, swords, weapons, food, livestock, slaves, and other valuables. Since the Muslims had never fought a battle before Badr, they were unsure about how to handle this war booty. In response, Surah Al-Anfal was revealed to provide clear instructions from Allah regarding the distribution of these spoils. The Prophet Muhammad (peace be upon him) distributed this booty among the Companions according to Allah's command, and thus the Surah was named "Al-Anfal." Surah Al-Anfal is a Medinian Surah, revealed in the second year of Hijrah (2 AH) in Medina.

****1.4.2 - The Background (Cause of Revelation) of Surah Al-Anfal:****

Surah Al-Anfal is a Medinian Surah, revealed during the Battle of Badr in the second year of Hijrah (2 AH). The context and reason for its revelation are as follows: The Battle of Badr was the first significant confrontation between Muslims and the Quraysh of Makkah, representing a clear struggle between truth and falsehood. With Allah's assistance and favor, a small group of Muslims achieved a decisive victory against a large enemy force equipped with modern weapons and military training. Many prominent Quraysh fighters fled the battlefield, leaving behind valuable assets including property, livestock, horses, camels, food, tents, and slaves. Since the Muslims had not fought any battles before Badr, they were unfamiliar with handling such war booty. Therefore, Allah revealed Surah Al-Anfal to provide guidance on how to distribute the spoils of war, and the Prophet Muhammad (peace be upon him) implemented these instructions.

****1.4.3 - Clarification of the Instructions Regarding Spoils of War Mentioned in This Surah:****

Allah has outlined the instructions for the distribution of spoils of war in Surah AlAnfal as follows:

****Translation:****

Know that whatever spoils you take, one-fifth is for Allah and the Messenger, his close relatives, orphans, the poor, and needy travelers, if you truly believe in Allah and what We revealed to our servant on that decisive day when the two armies met at Badr. And Allah is Most Capable of Everything. ****Arabic Text:**** لَّنِ

ءِ يَه َِّ بَاشِل نُمِتْنَم آمَم كَعْنُتْمَمْتُ اِمَنَا َِّ لَأ لَسْبِمُيَوَا َِّ اَلْع وَ َِّ

فَوَلِّقْ ذِي إِبْرَاهِيمَ إِنْ يَأْمُرُكَ أَنْ تَبْدُلَ نَارَكَ هُجْرًا خَعْمًا لَسَ إِلَهُنَّ نَارٌ ۖ وَفَمَا أَكْثَرُ شَيْءٍ أَكَلَ لَوْ يَعْنِيكَ اللَّهُمَّ وَسَا عَاوَالٍ ۖ إِنَّ اتَّالَجَمَّمِي قَوَالِي السَّاتِ أَيْلُوقْرَمَبَ

The overall authority over the spoils of war belongs to Allah and the Prophet Muhammad (peace be upon him). They will distribute it as they see fit. However, the distribution of these spoils is detailed as follows:

O Muslims! Understand that the spoils of war will be divided into five parts. Four parts will be distributed among the combatants, and one-fifth is designated for Allah. This one-fifth is further divided into five shares:

- 1: For the Prophet Muhammad (peace be upon him).**
- 2: For the close relatives of the Prophet Muhammad (peace be upon him).**
- 3: For orphans (whose parents have passed away during their childhood).**
- 4: For the poor and needy.**
- 5: For travelers (who face financial difficulty or other troubles during their journey). If you believe in Allah and His revelations, adhere to these instructions.**

****1.4.4 - Understanding the Teachings Present in This**

Surah **Answer:** The teachings of Surah Al-Anfal**

are as follows:

- ****Instructions for the Distribution of Spoils of War.****

- ****Order for Muslims to Maintain Reconciliation Among Themselves.****3. ****Commands from Allah and the Prophet Muhammad (peace be upon him) regarding the rules for drinking water.****
- ****Characteristics of Believers:**** Believers are those who are in awe of Allah's remembrance, whose faith in Allah's signs increases, who trust in Allah, perform prayers, and spend the wealth Allah has given them on those in need joyfully.
- ****High Ranks and Numerous Blessings for Believers with Allah.****
- ****Command for Jihad Against the Disbelievers of Makkah.****
- ****Support from a thousand angels for the Muslims during the Battle of Badr.****
- ****Peace and Tranquility in the Hearts of Muslims from Allah.****
- ****Rain, which purifies the Muslims, the deep sleep that comes upon them, the calm in their hearts, the removal of satanic impurity, the establishment of respect and authority over the disbelievers, and the reassurance and steadfastness of Muslims, including the vision of a smaller number of disbelievers in dreams.**** 10. ****Severe Punishments and Warnings from Allah and His Messenger for the opponents of the Islamic campaign.****
- ****Command for Muslims to stand firm with determination and not retreat from the battlefield.****
- ****It is not you who killed the disbelievers, but Allah who did.****
- ****Indeed, every plot of the disbelievers is weakened by Allah.****
- ****Among all living beings, the worst are those who are deaf, dumb, and blind to Allah's signs and flee from them.****
- ****Command to Avoid Betrayal.****

- ****Wealth and Children are a Test (Trial).****
- ****Believers who fear Allah will have their sins forgiven by Allah.****
- ****The disbelievers of Makkah were opposed to the Prophet Muhammad (peace be upon him), but Allah had a plan against the disbelievers, and who can be better in planning than Allah? ****
- ****Disbelievers say that the Quran contains stories of past nations.****
- ****If the punishment is true, then tell your Lord to send stones from the sky upon them or some other painful punishment. They spend their wealth to prevent others from following Allah's religion and make noise and ridicule near the Kaaba.****
- **21. **The disbelievers will become a source of regret and will be defeated.****
- ****When angels confront the disbelievers, they say, "Taste the punishment of Hell."****
- ****The disobedience of Pharaoh, which led Allah to drown him in the sea.****
- ****Prepare for Jihad in the way of Allah and have your horses ready**
- ****Allah has placed love in the hearts of Muslims.****
- ****Encouragement for Jihad: If there are believers who are steadfast, they will overcome the disbelievers, and if there are two hundred steadfast believers, they will overcome two thousand disbelievers.****
- ****Allah supports those who remain steadfast.****

- ****The disbelievers shed much blood on earth to end the trial forever.****
- ****Great reward for those who migrate for the sake of Islam.****

****1.4.5 - Application of the Instructions in This Surah in Practical Life (Individual and Collective)****

****Answer:** Surah Al-Anfal contains numerous practical instructions and messages for improving both individual and collective life of Muslims:**

- ****Unity, Agreement, and Reconciliation:** Allah commands Muslims to live in unity and harmony.**
- ****Obedience to Allah and His Messenger:** Muslims are repeatedly instructed to obey the commands of Allah and the Prophet Muhammad (peace be upon him).**
- ****Commands for War:** There are instructions for fighting against disbelievers, remaining steadfast in battle, devising strong strategies, maintaining modern weaponry, and keeping swift horses ready. The reward for steadfastness is the increase in strength and superiority over enemies, provided that unity and perseverance are maintained.**
- ****Ineffectiveness of Disbelievers' Schemes:** Allah renders all schemes of disbelievers weak. Despite their efforts, they cannot harm Allah or His religion.**
- ****Severe Punishment for Disbelievers and Hypocrites:** Allah warns of severe punishment for disbelievers, idolaters, and hypocrites due to their evil deeds.**

- ****Legitimacy of Spoils of War:**** Allah has made spoils of war lawful for Muslims and detailed its distribution in Surah Al-Anfal.

****Surah Al-Anfal Verses**

عَنِ الْأَنْفَالِ قُلِ الْأَنْفَالُ لِلَّهِ

وَأَصْلَاحُوا ذَاتَ بَيْنٍ كَمْ

وَأَطِيعُوا اللَّهَ

وَرَسُولُهُ إِن كُنْتُمْ مُؤْمِنِينَ

****Translation:**** "They ask you about the spoils of war. Say, 'The spoils are for Allah and the Messenger. So fear Allah and reconcile your differences. Obey Allah and His Messenger if you are indeed believers.'"

****Regarding the Meaning of Anfal:****

There is a difference of opinion among the Companions and Tabi'in about the meaning of "Anfal." According to Akrama, Mujahid, Dhahhak, Qatadah, Ata, and Abdullah ibn Abbas, "Anfal" refers to the spoils of war. Ata, Ibn Jurayj, and Abdullah ibn Abbas also narrate that anything obtained individually from the polytheists by a Muslim, such as a slave or a mount, is considered Anfal. Additionally, if items are seized from polytheists, like horses or swords, they are also considered Anfal. Abdullah ibn Abbas also mentioned that items separated from the spoils of war are Anfal.

One person asked Abdullah ibn Abbas what Anfal is. He replied that a horse is part of Anfal, and items seized from polytheists are also part of Anfal. Ata also said that anything obtained individually from polytheists without war is Anfal.

Mujahid also narrated that Anfal means "sun."

*

Surah Al-Anfal, 8:2-4:** إِنَّ مَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ

وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ

Translation: The true believers are only those whose hearts tremble at the remembrance of Allah, whose faith increases when His revelations are recited to them, and who put their trust in their Lord.

** الَّذِينَ يَقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ **

Translation: They are those who establish prayer and donate from what We have provided for them.

****أُولَئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا لَّهُمْ دَرَجَاتٌ عِنْدَ رَبِّهِمْ وَمَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ- ****

Translation: It is they who are the true believers. They will have elevated ranks, forgiveness, and an honorable provision from their Lord.

****كَمَا أَخْرَجَكَ رَبُّكَ مِنْ بَيْتِكَ بِالْحَقِّ قَوَّيْنَا لَكَ فَرِيقًا مِنَ الْمُؤْمِنِينَ لَكَرِهُونَ ****

-

Translation: Their dispute over the distribution of the spoils of war is similar to the time when your Lord brought you out of your house with the truth, and indeed, a party of the believers disliked it.

****Surah Al-Anfal, 8:6:****

****يَجَادِلُونَكَ فِي الْحَقِّ قَبْعًا مَاتَبَ يَنْ كَأَنَّ مَا يَسْأَلُونَ إِلَى الْمَوْتِ وَهُمْ يَنْظُرُونَ- ****

Translation: They disputed with you about the truth after it had been made clear, as if they were being driven to death with their eyes wide open.

*

****Surah Al-Anfal, 8:7:** وَإِذْ يَعِدُكُمُ اللَّهُ هُوَ إِحْدَى آلِ طَائِفَتَيْنِ أَنْ هَا**

لَكُمْ ۖ وَتَوَّ ۖ دُونَ ۖ أَوَّ ۖ نَ غَيْرَ ذَاتِ ۖ ال ۖ شَوْكَةِ ۖ تَكُونُ لَكُمْ ۖ وَيُرِيدُ ۖ آل ۖ ۖ لَهُ
أَنَّ ۖ - ** ۖ يَح ۖ ۖ ق ۖ الْح ۖ ۖ ق ۖ بِكُلِّ ۖ مَتِّهِ وَيَقْطَعُ ۖ دَابِرَ ۖ الْكَافِرِينَ

Translation: And [remember] when Allah promised you one of the two groups that it would be yours, and you wished that the unarmed group would be yours, but Allah intended to establish the truth by His words and to cut off the root of the disbelievers.

****Surah Al-Anfal, 8:8:****

**** ۖ لِي ۖ ح ۖ ۖ ق ۖ الْح ۖ ۖ ق ۖ وَيَبْطُلُ ۖ الْبَاطِلَ وَلَوْ ۖ كَرِهَ ۖ الْمُجْرِمُونَ - ****

Translation: To establish the truth and abolish falsehood, even if the criminals dislike it.

****Surah Al-Anfal, 8:9:****

**** ۖ إِذْ ۖ تَسْتَغِيثُونَ ۖ رَبَّ ۖ كَمْ ۖ فَاسْتَجَابَ ۖ لَكُمْ ۖ أَنَّ ۖ ي ۖ مِم ۖ ۖ دَكُمْ ۖ بِالْ ۖ فِي ۖ مِنَ ۖ الْمَلَائِكَةِ ۖ
مُرْدِفِينَ - ****

Translation: And [remember] when you cried out to your Lord for help, He answered, "I will reinforce you with a thousand angels, one after another."

****Surah Al-Anfal, 8:10:****

****وَمَا جَعَلَهُ آلَلَهُ هَ إِ َّ لَا بِشُرِّ رَى وَلَتِ طَمِي َّ ن بِهِ قُلُوبُكُمْ وَمَا ال َّ نَصْرُ إِ َّ لَا مِنْ عِنْدِ آلَلِهِ هَ إِ َّ ن آلَلَهُ عَزِيزٌ حَكِيمٌ.****

Translation: And Allah made this a sign of victory and reassurance to your hearts. Victory comes only from Allah,

who is Almighty, All-Wise.

زَلَّ عَلَيْكُمْ مِ َّ أَنْلَ الَّ ش َّ يَسْطَمَاءِ ِن مَوَالِي َّ زَلَّ بِي طَط َّ

هَعَرَكَلَى مُمْ قَبْلَهُ ُ وَ بَوِ كَيْمٌ ذُو هَوَيْثُ بَب ِب عَنَّتْ كَبِمٌ هَ

****Surah Al-Anfal, 8:11:**** اِرْلَأْجَقْ زَدَا م-

Translation: Remember when He caused drowsiness to overcome you, giving you serenity, and He sent down rain from the sky to purify you, to remove the defilement of Satan, to strengthen your hearts, and to make your steps firm.

****Surah Al-Anfal, 8:12:**** إِذْ يُوحِي رَبُّكَ إِلَى الْمَلَائِكَةِ أَنْ يَمَعَكُمْ فَتَ

بِتُوا الْمُؤْمِنِينَ سَأَلُ قِي فِي قُلُوبِ آلَ ذِينَ كَفَرُوا ال َّ رَغَبَ.

****فَاضْرِبُوا فَوْقَ الْأَعْنَاقِ وَاضْرِبُوا مِنْهُمْ ك َّ لُ بَنَ ا ِن**

Translation: Remember when your Lord revealed to the angels, "I am with you, so make the believers stand firm. I will cast terror into the hearts of the disbelievers, so strike them above the necks and strike every fingertip of them."

****ذَلِكَ بِأَنَّهُمْ شَاءُوا قُوا آلَهُ وَرَسُولَهُ وَمَنْ يُشِاقِقِ اللَّهَ وَرَسُولَهُ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ- **Surah Al-Anfal, 8:13:****

Translation: This is because they opposed Allah and His Messenger. And whoever opposes Allah and His Messenger, indeed Allah is severe in punishment. ****Surah Al-Anfal, 8:14:****

- *Translation:*** Taste it! And for the disbelievers is the punishment of the Fire. ****نَارٍ ۖ وَالْكَافِرِينَ نَذَارٌ وَأَذَقُوهُمْ. ****

****يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا لَقِيتُمْ آلَ دِينَ كَفَرُوا رَحَقًا فَلَا تَوَلُّوهُمْ آلٌ وَهُمْ آلٌ ۚ دَبَّرُوا- **Surah Al-Anfal, 8:15:****

Translation: O you who have believed, when you meet those who disbelieve advancing [in battle], do not turn to them your backs. ****Surah Al-Anfal, 8:16:**** ****هُمْ يَوَلُّوهُمْ وَمَنْ بَاءَ فَقَدْ فِتْنَةٌ إِلَىٰ يَوْمٍ ۖ مَتَحَ أَوْ لَقِيَ تَالِيفًا ۖ مَتَحَ لَا ۖ دَبَّرُوا هُيُومًا وَمَأْوَاهُ اللَّهُ مِنَ بَغِضٍ**

Translation: And whoever turns their back to them on such a day - unless [it be] a maneuver or to join another company - has certainly incurred the wrath of Allah, and their refuge is Hell, and wretched is the

destination. ****Surah Al-Anfal, 8:17:**** - ****وَلَكُمْ تَفْتُلُوهُمْ لَمْ فَّ**

بَلَاءٌ مِنْهُ الْمُؤْمِنِينَ وَلِيَّ بُلُو رَمَى هَ آلَ نَّ وَلَكُمْ رَمَيْتَ إِذْ رَمَيْتَ وَمَا قَتَلَهُمْ هَ

***Translation:** And you did not kill them, but Allah killed them.

****عَلِي سَمِيعٌ هَ آلَ نَّ إِ حَسَنًا**

throw when you threw, but Allah threw. And that He might test the believers with a good test. Indeed, Allah is Hearing and Knowing.

****Surah Al-Anfal, 8:8:****

****لِيُحَ قَ قَ قَ وَيَبُ طِلَ الْبَاطِلَ وَلَوْ كَرِهَ الْمُجْرِمُونَ.**

***Translation:** To establish the truth and abolish falsehood, even if the criminals dislike it.

****Surah Al-Anfal, 8:9:****

****إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ أَنْ يُمِمْ دُكُمْ بِالْفِ مِنَ الْمَلَائِكَةِ**

****مُزْدَفِينَ.**

Translation:** Remember when you cried out to your Lord for help, He answered, "I will reinforce you with a thousand angels, one after another." *Surah Al-Anfal, 8:10:****

****وَمَا جَعَلَهُ آلَلَهُ هَ إِ لَا بِشُورَى وَلَتِ ظَمَى َّ ن بِهِ قُلُوبُكُمْ وَمَا ال َّ نَصْرُ إِ
 َّ لَا مِنْ عِنْدِ آلَلِهِ هَ إِ َّ ن آلَلَهُ عَزِيزٌ حَكِيمٌ- ****

Translation: And Allah made this a sign of victory and reassurance to your hearts. Victory comes only from Allah, who is Almighty, All-Wise.

****Surah Al-Anfal, 8:11:** إِذْ يُغُشِيكُمْ ال َّ نَعَاسَ أَمَنَةً مِنْهُ وَيُنْ**

َّ زِلْ عَلَيْكُمْ مأَنلَ الَّ ش َّ يُسْطَمَاءِ ِن مَوَالِيَّ َّ زِلْ بِيُطْط َّ**

هَعْرَكَى مُمْ قُبْلَهُ ُ وَ بَوِ كَيْمُ ذُ هَوَيْثُ بَبِ ب عَنَت كَيْمُ هُ

ارْلُجَقَ زَدَا- **م

Translation: Remember when He caused drowsiness to overcome you, giving you serenity, and He sent down rain from the sky to purify you, to remove the defilement of Satan, to strengthen your hearts, and to make your steps firm.

****Surah Al-Anfal, 8:12:** إِذْ يُوحِي رَبُّكَ إِلَى الْمَلَائِكَةِ أَنْ يَمَعَكُمْ فَتَ**

َّ بَتُوا الْمُؤْمِنِينَ سَأَلُ قِي فِي قُلُوبِ آلَ ذِينَ كَفَرُوا ال َّ رُغَب- **

****فَاضْرِبُوا فَوْقَ الْأَعْنَاقِ وَاضْرِبُوا مِنْهُمْ ك َّ لُ بَنَ ا ِن**

Translation: Remember when your Lord revealed to the angels, "I am with you, so make the believers stand firm. I will cast terror into

the hearts of the disbelievers, so strike them above the necks and strike every fingertip of them."

**** ذَلِكَ بِأَنَّهُمْ شَاقُّوا اللَّهَ وَرَسُولَهُ وَمَنْ يُشَاقِقِ اللَّهَ وَرَسُولَهُ فَإِنَّ**
**** Surah Al-Anfal, 8:13:**** **اللَّهُ هَ شَدِيدُ الْعِقَابِ -**

Translation: This is because they opposed Allah and His Messenger. And whoever opposes Allah and His Messenger, indeed Allah is severe in punishment.

**** Surah Al-Anfal, 8:14:****

- *****Translation:*** Taste it! And for the disbelievers is the punishment of the Fire. **** نَارٍ ۖ وَالْعَذَابَ الْكَافِرِينَ ۚ وَذُوقُوهُ**

**** Surah Al-Anfal, 8:15:****

**** يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا لَقِيتُمْ آلَ ذِينَ كَفَرُوا زَحَفًا فَلَا تَوَلُّوهُمْ أَلَّا**
**** دَبْرًا -**

Translation: O you who have believed, when you meet those who disbelieve advancing [in battle], do not turn to them your backs. **** Surah Al-Anfal, 8:16:**** **هَمْ يَوَلُّوْهُمْ ۖ لَقِيَ تَالِ رَفًا ۖ مُتَحَ لَا ۖ دَبْرًا هُمْ يَوْمَئِذٍ**
بَاءَ فَقَدْ فِتْنَةٌ إِلَىٰ يَرَا ۖ مُتَحَ أَوْ لَقِيَ تَالِ رَفًا ۖ مُتَحَ لَا ۖ دَبْرًا هُمْ يَوْمَئِذٍ
وَمَا وَاهِهِ أَلَّا مِنْ بَغَضٍ

Translation: And whoever turns their back to them on such a day - unless [it be] **اَلْمَصِّ وَبُئْسَ نَمُ َّ جَهَّ**

maneuver or to join another company - has certainly incurred the wrath of Allah, and their refuge is Hell, and wretched is the destination.

*

Surah Al-Anfal, 8:17:* فَلَمْ تَقْتُلُوهُمْ وَلَكِ َّ نَ آلَّ هَ قَتَلَهُمْ وَمَا رَمَيْتَ إِذْ

رَمَيْتَ وَلَكِ َّ نَ آلَ َّ لَهُ رَمَى وَلِيُبْلِيَ الْمُؤْمِنِينَ مِنْهُ بَلَاءً** - ****حَسَنًا إِ**

َّ نَ آلَّ هَ سَمِيعٌ عَلِيمٌ

Translation: It was not you who killed them, but Allah who killed them. Nor did you throw when you threw, but Allah threw. And that He might test the believers with a good test. Indeed, Allah is Hearing and Knowing.

****Surah Al-Anfal, 8:18:****

****ذَٰلِكُمْ ُ وَأَ َّ نَ آلَّ هَ مُؤْمِنٌ كِيَ َدِ الْكَافِرِينَ - ****

Translation: This is so that Allah may weaken the plot of the disbelievers.

*

Surah Al-Anfal, 8:19:* إِنَّ تَسْتَفْتِحُوا فَقَدْ جَاءَكُمْ ُ الْفَتْحُ وَإِنْ تَنْتَهُوا فَهُوَ خَيْرٌ

لَكُمْ وَإِنْ تَعُودُوا نَعُدْ وَلَنْ تُغْنِي عَنْكُمْ فِئَتُكُمْ - **شَيْئًا وَلَوْ كَثُرَتْ وَأَنَّ اللَّهَ مَعَ الْمُؤْمِنِينَ

Translation: If you seek a judgment, then judgment has come to you. And if you cease, it will be better for you. But if you return, We will return, and your forces will not avail you at all, no matter how numerous they are. Indeed, Allah is with the believers.

****Surah Al-Anfal, 8:20:****

****يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَوَلَّوْا عَنهُ وَاتَّقُوا اللَّهَ تَتَّقُونَ -**

Translation: O you who have believed, obey Allah and His Messenger and do not turn away from him while you hear [the message].

****Surah Al-Anfal, 8:21:****

****وَلَا تَكُونُوا كَالَّذِينَ قَالُوا سَمِعْنَا وَهُمْ لَا يَسْمَعُونَ -**

Translation: And do not be like those who say, "We hear," while they do not hear.

****Surah Al-Anfal, 8:22:****

****إِنَّ شَرَّ رَآلٍ دَوَا ِبِ عِنْدَ اللَّهِ هَآلٌ صُ مَ الْبُكْمُ َالْ ذِينَ لَا
يَعْقِلُونَ. ****

Translation: Indeed, the worst of creatures in the sight of Allah are the deaf and dumb who do not use reason.

****Surah Al-Anfal, 8:23:****

****وَلَوْ عَلِمَ اللَّهُ هُ فِيهِمْ خَيْرًا َّ لَأَسَمَعَهُمْ وَلَوْ أَسَمَعَهُمْ لَتَوَلَّ وَ هُمْ َّ
مُغْرَضُونَ. ****

Translation: And had Allah known any good in them, He would have made them hear. But even if He had made them hear, they would still have turned away, refusing to listen.

****Surah Al-Anfal, Verses 30-38:****

٣٠ - وَإِذْ يَمْكُرُ بِكَ َالْ ذِينَ كَفَرُوا لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ أَوْ يُخْرِجُوكَ

Translation: And remember, O Prophet, when the disbelievers conspired to capture, kill, or exile you. They planned, but Allah also planned. And Allah is the best of planners.

**** ٣١ - وَإِذَا تُلِيٰ عَلَيْهِمْ آيَاتُنَا قَالُوا قَدْ سَمِعْنَا لَوْ نَشَاءُ لَقُلْنَا مِثْلَ هَٰذَا إِنَّا هَٰذَا إِ
لَّا أَصَاطِيرُ الْأَوَّلِينَ ****

Translation: Whenever our revelations are recited to them, they challenge you, "We have already heard the recitation. If we wanted, we could have easily produced something similar. The Quran is nothing but ancient fables!"

٣٢ - وَإِذْ قَالُوا لَوْلَا هَٰذَا هُوَ الْحَقُّ إِن كَانَ هَٰذَا هُوَ الْحَقُّ لَمَّا جَاءَنَا بِالْبَيِّنَاتِ

***Translation:* And remember when they prayed, "O Allah! If this is indeed the truth from You, then rain down stones upon us from the sky or overcome us with a painful punishment."**

**** ٣٣ - وَمَا كَانَ لِلَّهِ لِيُعَذِّبَهُمْ وَذَبَهُمْ وَأَنْتَ فِيهِمْ وَمَا كَانَ لِلَّهِ مَعَ ذَبِهِمْ *
وَهُمْ يَسْتَغْفِرُونَ****

***Translation:* But Allah would never punish them while you, O Prophet, were in their midst. Nor would He ever punish them if they prayed for forgiveness.**

٣٤ - وَمَا لَهُمْ أَفَّكَ لَا يَعْرِفُونَ ذَبَّهُ ثُمَّ اللَّهُمِّ وَهُمْ يَصُورُونَ دُونَ عَنِ الْمَسْجِدِ الْحَرَامِ وَمَا كَانُوا أَوْلَىٰ لِيَإِعَاءَهُ إِنَّ أَوْلَىٰ لِيَإِعَاؤُهُ إِفَّا
أَفَّا
لَا *** الْم
تَقُونَنَ وَلَكِن
نَ
أَلَا تَرَ هُمْ لَا يَعْلَمُونَ

***Translation:* And why should Allah not punish them while they hinder pilgrims from the Sacred Mosque, claiming to be its rightful guardians? None has the right to guardianship except those mindful of Allah, but most pagans do not know.**

**** ٣٥ - وَمَا كَانَ صَلَاتُهُمْ عِنْدَ الْبَيْتِ إِلَّا ۖ لَا مُكَاءً وَتَصَدِيَةً فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ****

***Translation:* Their prayer at the Sacred House was nothing but whistling and clapping. So taste the punishment for your disbelief.**

• إِنْ الّٰذِينَ كَفَرُوا يُنْفِقُونَ أَمْوَالَهُمْ لِيَصْنَعُوا دُورًا عَنْ سَبِيلِ اللَّهِ * تِلْكَ أَمْوَالُهُمْ الّٰتِيَتْهُم مِّنْ ذٰلِكَ يَكْفُرُونَ * لِيُؤْنَفِلًا فُتُونَهُ * اَتُتَبَّعُونَ مِمَّا كَانُوا عَلَيْهِمْ * حَسْرَةً **ذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ نَمِيزُ شُرُوكَ

Translation: Surely the disbelievers spend their wealth to hinder others from the path of Allah. They will continue to spend to the point of regret. Then they will be defeated, and the disbelievers will be driven into Hell.

• لِيَمِيزَ اللَّهُ الْخَبِيثَ مِنَ الْطَّيِّبِ وَيَجْعَلَ الْخَبِيثَ بَعْضُهُ عَلَىٰ بَعْضٍ فَيَرْكُمُوهُمْ جَمِيعًا فَيَجْعَلُهُ فِي جَهَنَّمَ * نَمِيزُ أَوْلِيَّكَ هُمُ الْخَاسِرُونَ

Translation: So that Allah may separate the evil from the good. He will pile up the evil ones all together and then cast them into Hell. They are the true losers.

** ٣٨ - قُلْ لِّلَّذِينَ كَفَرُوا إِن يَنْتَهُوا يُغْفَرْ لَهُمْ مَا قَدْ سَلَفَ وَإِنْ يَعُودُوا فَقَدْ مَضَتْ سُنَّةُ الْأَوَّلِينَ **

Translation: Tell the disbelievers that if they desist, their past will be forgiven. But if they persist, then they have an example in those destroyed before them.

وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ فَإِنْ انْقَهَوْا فَإِنَّ اللَّهَ بِمَا يَعْمَلُونَ بَصِيرٌ **93** -

Translation: Fight against them until there is no more persecution, and religion is entirely for Allah. But if they desist, then indeed, Allah is All-Seeing of what they do.

--وَإِنْ تَوَلَّوْا فَاعْلَمُوا أَنَّ اللَّهَ مَوْلَكُمْ

نَحْنُ الْمَوْلَى وَنَحْنُ الْغَالِبُونَ

****04****

Translation: And if they turn away, then know that Allah is your Protector. What an excellent Protector and what an excellent Helper!

--وَاعْوِزْ بِالْبُيُوتِ الَّتِي بَنَيْتُمْ لِغُلَاظِ عَيْنِكُمْ فِيهَا بُيُوتُ الَّذِينَ كَفَرُوا

وَالَّذِينَ كَفَرُوا يُرِيدُونَ بِكُمُ الْفِتْنَةَ وَلَكِنَّ اللَّهَ مَوْلَى الَّذِينَ آمَنُوا

****14**** - لَهُ وَمَا أَنْزَلْنَا عَلَى عَبْدِنَا يَوْمَ الْفُرْقَانِ يَوْمَ التَّقَىٰ أَتَىٰ الْجَمْعَ وَاللَّهُ عَلَىٰ

كُلِّ شَيْءٍ قَدِيرٌ

Translation: And (O Muslims!) remember that whatever spoils of war you gain, indeed, one-fifth of it is for Allah and the Messenger, and for his close relatives, the orphans, the needy, and the traveler, if you truly believe in Allah and what We revealed to Our (honored)

servant on the day of the criterion (the day of battle), the day when the two armies met. And Allah is over all things competent.

--إِذْ أَنْتُمْ بِالْعُدْوَةِ الدُّنْيَا وَهُمْ بِالْعُدْوَةِ الْقُصْوَى وَالرَّكْبُ أَسْفَلَ مِنْكُمْ وَلَوْ تَوَاعَدْتُمْ لَأَخْتَلَفْتُمْ فِي **24** - الْمِيعَةِ وَلَكِنْ لِيَقْضِيَ اللَّهُ أَمْرًا كَانَ مَفْعُولًا لِيَهْلِكَ مَنْ هَلَكَ عَنْ بَيِّنَةٍ وَيَحْيِيَ مَنْ حَيَّ عَنْ بَيِّنَةٍ وَإِنَّ اللَّهَ لَسَمِيعٌ عَلِيمٌ

Translation: Remember when you were on the near side of the valley, and they were on the far side, and the caravan was below you. If you had made an appointment to meet, you would certainly have missed it. But (it happened) so that Allah could establish what was already destined, so that those who were to perish would perish upon clear evidence, and those who were to live would live upon clear evidence. And indeed, Allah is All-Hearing, All-Knowing.

--إِذْ يَرِيكَهُمُ اللَّهُ فِي مَنَامِكَ قَلِيلًا وَلَوْ أَرَاكَهُمْ كَثِيرًا لَفَشَلْتُمْ

وَلَتَتَأَرَّعْتُمْ فِي الْأَمْرِ وَلَئِنَّكُمْ لَفِي غَافِلَاتٍ - اللَّهُ

سَلَّمَ إِنَّ هُوَ عَلِيمٌ بِذَاتِ الصُّدُورِ

Translation: And (remember) when Allah showed them to you in your dream as few in number. Had He shown them to you as many, you (believers) would certainly have lost courage and disputed in

the matter. But Allah saved you. Surely, He knows best what is hidden in the hearts.

---وَأَذِيرُكُمْ وَهُمْ إِذِ اتَّقَيْتُمْ فِي أَعْيُنِكُمْ قَلِيلًا وَيُقِلَّ لَكُمْ فِي أَعْيُنِهِمْ
لِيَقْضِيَ اللَّهُ أَمْرًا كَانَ مَفْعُولًا**44** -

وَالِلَّهِ تَرْجُعُ الْأُمُورُ

Translation: And when you met (in battle), He showed them to you as few in your eyes, and He made you appear as few in their eyes so that Allah might accomplish a matter already destined. And to Allah all matters are returned

**يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا لَقِيتُمْ فِئَةً فَاثْبُتُوا وَاذْكُرُوا اللَّهَ ۖ كَثِيرًا لَّ عَلَيْهِ كُمْ
تَفْلِحُونَ**52.

Translation:

O believers! When you face an enemy, stand firm and remember Allah often so you may triumph.

**وَاطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَنَازَعُوا فَتَفْشَلُوا وَتَذْهَبَ رِيحُكُمْ ۚ وَاصْبِرُوا ۖ إِنَّ اللَّهَ
مَعَ الصَّابِرِينَ**

Translation:

And obey Allah and His Messenger and do not dispute with one another, or you would be discouraged and weakened. Persevere!

Surely Allah is with those who persevere. **خَرَجُوا ذِينَ كَالْتَكُونُوا لَا وَ**

بِمَا أَلَّهِمْ سَبِيلٍ عَنْ دُونَ ۖ وَيَصْ نَاسٍ ۖ الِ وَرِئَاءَ بَطَرًا دِيَارِهِمْ مِنْ

**مُحْيٍTranslation:يَعْمَلُونَظ

And do not be like those who left their homes arrogantly, to be seen by people and to hinder others from Allah's path. And Allah is fully Aware of what they do.

غَالِبٍ لَكُمُْ الْيَوْمَ مِنْ آلِ نَاسٍ وَإِنَّ يَجِزُّ لَكُمُْ فَلَّ مَا تَرَاءَتْ

83**. الْفِتْنَتَا نِ نَكَصَ عَلَى عَقَبَيْهِ وَقَالَ إِنَّ يَبْرِيءُ مِنْكُمْ إِنَّ يَأْرَى مَا لَا

ترؤن إن ي أخاف الله و الله شديدُ
Translation:العقا**ب

And remember when Satan made their evil deeds appealing to them, and said, "No one can overcome you today, for I am surely by your side." But when the two forces faced off, he cowered and said, "I have absolutely nothing to do with you. I certainly see what you do not see. I truly fear Allah, for Allah is severe in

هؤلاء ر غ مَرَضُ قُلُوبِهِمْ فِي ذِينَ وَالِّ الْمُنَافِقُونَ يَقُولُ ذُ** punishment."

حكي:عزيم الله ن فَا الله على ل يتوك ومن دينهم

Remember when the hypocrites and those with sickness in their hearts said, "These believers are deluded by their faith." But whoever puts their trust in Allah, surely Allah is Almighty, All-Wise.

** وَلَوْ تَرَى إِذْ يَتَوَّوْا فِي آلِ ذِينَ كَفَرُوا الْمَلَائِكَةُ يَضْرِبُونَ وُجُوهَهُمْ وَأَذْ بَارَهُمْ

وَذُوقُوا عَذَابَ الْحَرِيقِ**05.

Translation:

If only you could see when the angels take the souls of the disbelievers, beating their faces and backs, saying, "Taste the torment of burning."

****ذَلِكَ بِمَا قَا قَ دَمَتْ أَيَّ دِيكُمْ وَأَنَّ اللَّهَ لَيْسَ بِظَلَّامٍ لِّلْعَبِيدِ**

.15**

Translation:

This is the reward for what your hands have done. And Allah is

never unjust to His creation. كَفَرُوا

بِآيَاتِ اللَّهِ فَآخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ إِنَّ اللَّهَ قَوِيٌّ شَدِيدٌ

.25**

****الْعَقَابُ Translation:**

Their fate is like that of the people of Pharaoh and those before them. They all disbelieved in Allah's signs, so Allah seized them for their sins. Indeed, Allah is AllPowerful, severe in punishment.

أَنَّ قَوْمٍ عَلَى أَنْ عَمَّهَا نَعْمَةً يَرَا ۖ مَغْيِكُمْ لَمْ يَكُنِ اللَّهُ نَزَّ بِأَنَّكَ ذَا 53.**

****علي: Translation: سَمِيعٌ اللَّهُ نَزَّ وَأَنَّ فَسِيهِمْ مَا يَرَوْنَ ۖ يَغْتَنِي**

This is because Allah would never change the favor He has bestowed on a people until they change their own condition. And Allah is All-Hearing, All-Knowing.

فَأَهُلَكَ لَكِنْ هُمْ رَبُّ بَأَيِّ ذَبُّوا ۖ كَقَبْلِهِمْ مِنْ ذِينَ وَالَّ فِرْعَوْنَ إِلِ ذَابِك 53.**

Translation: That was the case لَنْ ۖ وَكَ فِرْعَوْنَ آلَ وَأَغْرَقْنَا بِذُنُوبِهِمْ

with Pharaoh's people and those before them—they **ظَالِمِي كَانُوا**

all rejected the signs of their Lord. So We destroyed them for their sins and drowned Pharaoh's people. They were all wrongdoers.

٥٥ - إِنْ شَاءَ رَأَى دَوَّابٌ عِنْدَ اللَّهِ الَّذِينَ كَفَرُوا فَهُمْ لَا يُؤْمِنُونَ

Translation: Indeed, the worst of all beings in the sight of Allah are those who persist in disbelief, never to have faith.

الَّذِينَ عَاهَدُوا مِنْهُمْ ثُمَّ يَنْقُضُونَ عَهْدَهُمْ فِي كُلِّ مَآرٍ وَهُمْ لَا يَتَّقُونَ

Translation: Namely those with whom you, O Prophet, have entered into treaties, but they violate them every time, not fearing the consequences.

٥٦ - مَا تَنْقُضُ لَهُمْ فِي الْحَرْبِ فَشَرٌّ بِهِمْ رَدُّ بَعْضِهِمْ إِلَى بَعْضٍ مِنْ خَلْفِهِمْ لَعَلَّ هُمْ يَنْتَفِعُونَ

Translation: If you ever encounter them in battle, make a fearsome example of them, so perhaps those who would follow them may be deterred.

٥٧ - مَا تَخَافُ مِنْ قَوْمٍ خِيَانَةٍ فَانْبِذْ إِلَيْهِمْ عَلَى سَوَاءٍ إِنْ نَحْنُ اللَّهُ لَا يَجِدُ الْخَائِنِينَ

Translation: And if you, O Prophet, see signs of betrayal by a people, respond by openly terminating your treaty with them. Surely Allah does not like those who betray.

**** ٥٩ - وَلَا يَحْسَبَنَّ الَّذِينَ كَفَرُوا سَبَقُوا ۚ إِنَّهُمْ لَا يُعْجِزُونَ****

Translation: Do not let those disbelievers think they have escaped Allah's grasp; they will have no escape.

**** ٢٠ دُونَ - هِـ وَأَمْ عَدَاةُ اللَّهِ مُؤَيَّدَةٌ ۚ وَمَا سَتَ اللَّهُ طَائِفَتًا مِّنْهُمْ هِـ
مَنْ ۚ وَفَقَّمَ ۚ وَاقَةٍ تَتَوَفَّقُونَ ۚ رِبْمَانِطِ الشَّخْبِيَّ لِي فِتْرُي هِبُسَوْبِينَ ۚ بِلِ هِـ
عِ اللَّهِ دُونَ وَي ۚ وَفِ اللَّهِ ۚ إِلَوِيَّعَكْدُمُ ۚ وَ كَوَأْمُ ۚ تَوَأْمُ خَلَارٍ يَتَنَظُّ
لِمَمْنُو****

Translation: Prepare against them whatever forces you believers can muster, including warhorses, to frighten Allah's enemies and yours, as well as others unknown to you but known to Allah. Whatever you spend in the cause of Allah will be paid to you in full, and you will not be wronged.

**** وَإِنْ جَنَحُوا لِلسَّلَامِ فَاجْنَحْ لَهَا وَتَوَكَّلْ عَلَى اللَّهِ ۚ إِنَّهُ هُوَ الْوَسِيمُ
الْعَلِيمُ****

Translation: But if the enemy is inclined towards peace, make peace with them, and put your trust in Allah. Indeed, He alone is the All-Hearing, All-Knowing.

**** وَإِنْ يَرَوْا كِسْفًا مِّنَ الْجُنُودِ فَرَّادَةً فَرَّادَةً ۚ هُوَ الَّذِي يُدْعَىٰ
بِزَعْرِهِ وَيُنَزِّلُ الْمُنِيرَ****

Translation: But if their intention is only to deceive you, then Allah is certainly sufficient for you. He is the One who has supported you with His help and with the believers.

١٣ - وَاللَّ ف بِيَن قُلُوبِهِمْ ۚ لَوْ أَنفَقْتَ مَا فِي الْأَرْضِ جَمِيعًا ۖ مَا أَلَّ فَت

بِيَن قُلُوبِهِمْ وَلَكَ ۖ نَ اللَّهُ ۖ أَلَّ فَ بِيَن نَّهُمْ *** إِنَّ هُ عَزِيزُ

Translation: And He united their hearts. Had you, O Prophet, حَكِي

spent all the riches in

the earth, you could not have united their hearts, but Allah has united them. Indeed, He is Almighty, All-Wise.

وَأِنْ يَرِئِدُوا أَنْ تَخْذَعُوكَ فَإِنَّ نَ حَسْبَكَ اللَّهُ هُوَ الَّذِي أ ۖ يَدَكَ بِنَ صَرِي

وَبِالْمُؤْمِنِينَ 13.

Translation: But if their intention is only to deceive you, then Allah is certainly sufficient for you. He is the One Who has supported you with His help and with the believers. **14.** وَ

بِيَن فَتْ أَلَّ مَا ۖ جَمِيعًا الْأَرْضِ فِي مَا أَنفَقْتَ لَوْ قُلُوبِهِمْ بِيَن فَ أَلَّ ۖ
عَزِيزُ هُ إِنَّ بِيَن نَّهُمْ ***Translation:** He brought their hearts together. Had you spent all the riches on

حَكِي

earth, you could not have united their hearts. But Allah has

united them. Indeed, He is Almighty, All-Wise. **15.** يَا ۖ

الْمُؤْمِنِينَ مِنْ تَبَعِكَ ۖ وَمِنْ اللَّهِ حَسْبُكَ ي ۖ نَبِ ۖ

Translation: O Prophet! Allah is sufficient for you and for the

believers who follow you. رَضِ الْمُؤْمِنِينَ

عَظِيمٌ²⁹

****Translation:**** Had it not been for a prior decree from Allah, you would have certainly been disciplined with a tremendous punishment for whatever ransom you have taken. ****29.**** م فَكُلُوا

رَحِيمٌ غَفُورٌ اللَّهُ نَ إِيَّاهُ تَقَوَّا وَابْتِئَازًا حَلَالًا غَنِمْتُمْ مَا

****Translation:**** Now enjoy what you have taken, for it is lawful and good. And be mindful of Allah. Surely, He is All-Forgiving,

فِي مَن لَّ قُلُوبٌ نَّبِيٍّ أَلَيْسَ بِهَا أَيْ ****30.**** Most Merciful.

م خَيْرًا يُؤْتِكُمْ خَيْرًا قُلُوبِكُمْ فِي اللَّهُ يَعْلَمُ إِنَّ الْأَسْرَى مَنَ أَيْ دِيَارِكُمْ

رَحِيٌّ غَفُورٌ اللَّهُ لَكُمْ وَيَغْفِرْ مِنْكُمْ أَخَذُكَ ****Translation:**** O Prophet! Tell the captives in your

custody: "If Allah finds you better than what has been taken from you, and forgive you. For Allah is All-Forgiving,

goodness in your hearts, He will give you better than what has been taken from you, and forgive you. For Allah is All-Forgiving,

قَبْلُ مِنَ اللَّهِ خَانُوا فَقَدْ خَيَّانَتَكَ يَرِيدُوا وَإِنْ ****31.**** حَكِيمٌ عَلِيمٌ اللَّهُ مِنْهُمْ فَأَمَرَ كَنَ

****Translation:**** But if their intention is to betray you, they have already betrayed Allah before, and He empowered you over them.

وَهَاجَرُوا آمَنُوا ذِينَ أَلَّ نَ إِيَّاهُ - ****32.**** And Allah is All-Knowing, All-Wise.

وَنَصَرُوا أَوْ ذِينَ وَالَّ اللَّهُ سَبِيلٍ فِي وَأَنْفُسِهِمْ بِأَمْرٍ وَالْهَمِّ وَجَهْدُوا أُولَئِكَ

****33.**** بَاعَ سَتُصْنَعُ رَأَوْؤُكَ لِكَيْ مَأْءُ فَبِيعْ أَلِ دُخَانٍ يَوَانِلَ فَذِيَعَلَنِي آكَمَمُنْ

أُولَئِكَ وَلَصَرُمْ إِيَّاهُ هَاجَرُوا مَا لَ

كَمْ مَن وَلَا يَتِ هُمْ مِنْ شَيْءٍ

حَٰٓتَ يٰٓأَيُّهَا الَّذِيْنَ آمَنُوا وَآلِٓهٖٓمُ الَّذِيْنَ آمَنُوا لَا تَتَّبِعُوا هٰٓؤُلَآءَ فَيَكُونُوْا اَعْيُنَ لَّكُمْ ۚ فَيَكْفُرُوْا بِمَا كُنْتُمْ تَكْفُرُوْنَ ۚ

Translation: Those who believed, emigrated, and strived with their wealth and lives in the cause of Allah, as well as those who gave them shelter and help—they are truly guardians of one another. As for those who believed but did not emigrate, you have no obligations to them until they emigrate. But if they seek your help against persecution in faith, it is your obligation to help them, except against people bound with you in a treaty. Allah is All-Seeing of what you do.

****وَالَّذِينَ كَفَرُوا بِعَصْمِ أَوْ لِيَاءِ بَعْضٍ إِيَّاكُمْ لَا تَفْعَلُوهُ تَكُنْ فِتْنَةً فِي الْأَرْضِ وَفَسَادُ كَبِيرٌ- ****

Translation: As for the disbelievers, they are guardians of one another. And unless you believers act likewise, there will be great oppression and corruption in the land. - وَهَاجَرُوا آمَنُوا ذِينَ آلِ وَ**

اَحَقُّ الْمُؤْمِنُونَ هُمْ اَوْلٰئِكَ وَنَصَرُوْا اَوْ اٰوَا ذِيْنَ وَاَلَّ ِ اللّٰهُ سَبِيْلٍ فِيْ وَجْهَدُوا

****كَرِيْمٌ وَرَزَقٌ لَهُمْ مَّغْفِرَةٌ**

Translation: Those who believed, migrated, and struggled in the cause of Allah, and those who gave them shelter and help—they are the true believers. They will have forgiveness and an honourable provision. -

مَعَكُمْ ُ وَجَهِدُوا وَهَاجَرُوا بِعَدُّ مِنْ آمَنُوا ذِينَ الَّ وَ -**

اللَّهُ كِتَابَ بَبِ عَضِيفِي أَوْ لَى بَعِ ُ صُهُمُ الْأَرِ َحَامِ وَأُولُوا مِنْكُمْ ُ فَأُولَئِكَ

****عَلَيْمُ شَيْءٍ لُ ُ بَكَ َاللَّهُ ن**

Translation: And those who later believed, migrated, and struggled alongside you, they are also with you. But only blood relatives are now entitled to inherit from one another, as ordained by Allah. Surely, Allah has full Knowledge of everything. **Multiple Choice Questions (MCQs): Correct answers are indicated with a (✓).**

1 - The word "Quran" means:

- ****(To read) ✓****
- To listen
- To write
- To speak

2 - "Al-Furqan" means:

- Special Book
- ****(To differentiate) ✓****
- To Explain
- To Reveal

3 - The name of the longest Surah in the Quran is:

- Surah Aal-e-Imran
- Surah Maryam
- ****(Surah Al-Baqarah) ✓****
- Surah Al-Ma'idah

4 - The total number of Surahs in the Quran is:

- ****(114) ✓****
- **115**
- **122**
- **200**

5 - The total number of Rukus in the Quran is:

- ****(558) ✓****
- **557**
- **358**
- **200**

6 - The name of the shortest Surah in the Quran is:

- **Surah Al-Kawthar ****(✓)******
- **Surah Al-Nas**
- **Surah Al-Falaq**
- **Surah Al-Nasr**

7 - The current order of the Quran is:

- **Revealed**
- ****(Tawqifi) ✓****
- **Descriptive**

- Prohibitive

8 - The literal meaning of "Ayah" is:

- ****(Sign) ✓****
- Sentence
- Beginning
- Revenge

9 - The Surah that does not start with "Bismillah" is called:

- Surah Al-Nahl
- Surah Al-Kawthar
- ****(Surah Al-Tawbah) ✓****
- Surah Al-Falaq

10 - The total number of Makki Surahs is:

- ****(87) ✓****
- 78
- 83
- 80

11 - The total number of Madani Surahs is:

- ****(27) ✓****
- 28

- 29
- 30

12 - The first verses revealed were from Surah:

- Surah Al-Fatiha
- Surah Al-Ikhlās
- ****(Surah Al-Alaq) ✓****
- Surah Al-Nas

13 - Recitation of the Quran is considered an act of:

- ****(Worship) ✓****
- Prayer
- Fasting
- Jihad

14 - The first word of the first revelation was:

- Bismillah
- Alhamdulillah
- ****(Iqra) ✓****
- Subhanallah

15 - The Prophet Muhammad (PBUH) was how old when the Quran started to be revealed to him?

- 44 years
- ****(40 years) ✓****
- 42 years
- 50 years

16 - The total number of Ayat al-Sajda (verses of prostration) in the Quran is:

- 13
- 41
- 15
- ****(14) ✓****

17 - The total number of "Manazil" (sections) in the Quran is:

- ****(7) ✓****
- 4
- 5
- 6

18 - The total number of Juz (parts) in the Quran is:

- 25
- ****(30) ✓****
- 40
- 50

19 - The total number of verses (Ayahs) in the Quran is:

- ****(6236) ✓****
- **6250**
- **6300**
- **6000**

20 - In the Quran, whose rights are emphasized the most?

- **Neighbors**
- **Debtors**
- ****(Parents) ✓****
- **The poor**

21 - In most of the Surahs, Allah addresses:

- ****(Disbelievers and Polytheists) ✓****
- **Hypocrites**
- **Believers**
- **The People of the Book**

22 - The first revelation to the Prophet Muhammad (PBUH) occurred in which Islamic month?

- **Muharram**
- **Rabi' al-Awwal**

- ****(Ramadan) ✓****
- **Sha'ban**

23 - After the first revelation, the Prophet Muhammad (PBUH) went to which of his honorable wives?

- **Hazrat Aisha**
- **Hazrat Umm Zainab**
- ****(Hazrat Khadija) ✓****
- **Hazrat Hafsa**

24 - Over how many years was the Quran revealed?

- **22 years**
- **24 years**
- ****(23 years) ✓****
- **21 years**

25 - Which Surah is known as "Umm al-Kitab" (Mother of the Book)?

- **Surah Ar-Rahman**
- **Surah Yaseen**
- ****(Surah Al-Fatiha) ✓** (D) Surah Al-Kawthar**

26 - Which Surah is known as the "Heart of the Quran"?

- Surah Ar-Rahman
- Surah Muhammad
- Surah Al-Fatiha
- ****(Surah Yaseen) ✓****

27 - Which companion is mentioned by name in the Quran?

- Hazrat Zaid bin Thabit
- ****(Hazrat Zaid bin Harithah) ✓****
- Hazrat Bilal Habashi
- Hazrat Talha

28 - The first Surah of the Quran is called:

- ****(Surah Al-Fatiha) ✓****
- Surah An-Nas
- Surah Al-Ikhlās
- Surah Al-Kawthar

29 - The last Surah of the Quran is called:

- ****(Surah An-Nas) ✓****
- Surah Al-Ikhlās
- Surah Al-Fatiha
- Surah Al-Kawthar

30 - How many Prophets are mentioned by name in the Quran?

- 22
- 25
- ****(26) ✓****
- 27

31 - The name of the person who added diacritical marks (Tashkeel) to the Quran is:

- ****(Hajjaj bin Yusuf) ✓****
- Umar bin Abdul Aziz
- Hajjaj bin Ahmad
- Abdullah bin Marwan

32 - Which Prophet is mentioned the most in the Quran?

- Prophet Muhammad (PBUH)
- Prophet Isa (A.S.)
- Prophet Ibrahim (A.S.)
- ****(Prophet Musa (A.S.)) ✓****

33 - The mention of ants is found in the stories of which Prophet?

- Prophet Yunus (A.S.)
- Prophet Isa (A.S.)
- Prophet Dawood (A.S.)

- ****(Prophet Sulaiman (A.S.)) ✓****

34 - Which Surah is known as "Surah Al-Ikhlās"?

- Surah An-Nas
- Surah An-Nasr
- Surah Al-Fatiha
- ****(Surah Al-Ikhlās) ✓****

35 - Which Surah is referred to as the "Bride of the Quran"?

- ****(Surah Ar-Rahman) ✓****
- Surah An-Nisa
- Surah Al-Fatiha
- Surah Yaseen

36 - In which Surah is "Bismillah" mentioned twice?

- Surah Al-Lail
- Surah Ar-Rahman
- ****(Surah An-Naml) ✓****
- Surah Al-Kawthar

37 - The Surah named after the spider is:

- Surah An-Nisa

- Surah Al-Amal
- ****(Surah Al-Ankabut) ✓****
- Surah Al-Baqarah

38 - The miracle of the splitting of the moon is mentioned in which Surah?

- ****(Surah Al-Qamar) ✓****
- Surah An-Nas
- Surah Al-Baqarah
- Surah Ar-R

39 - In which Surah is the defeat of Abraha and the story of the army of the elephant mentioned?

- Surah An-Nas
- Surah Al-Quraysh
- ****(Surah Al-Fil) ✓** (D) Surah Al-Ma'un**

40 - What is the name of the first Juz (part) of the Quran?

- Saqool
- Tilka Ar-Rusul
- ****(Alif-Lam-Meem) ✓****
- Ya-Sin

41 - What is the name of the last Juz of the Quran?

- Alif-Lam-Meem
- ****(Amm Ya'tasa'loon) ✓****
- Tilka Ar-Rusul
- Ya-Sin

42 - How many Juz does Surah Al-Baqarah span?

- ****(Two Juz) ✓****
- Three Juz
- Four Juz
- Five Juz

43 - In which Juz is the name of Prophet Muhammad (PBUH) mentioned first?

- Tenth Juz
- ****(Sixth Juz) ✓****
- Fourth Juz
- Third Juz

44 - How many Surahs are there in the last Juz?

- 33
- 35
- 36
- ****(37) ✓****

45 - The term "Siparah" is derived from which language?

- Urdu
- Arabic
- ****(Persian) ✓****
- Latin

46 - What is the origin of the word "Quran"?

- ****(Qara'a) ✓****
- Qaari
- Qarn
- Qarin

47 - The literal meaning of the word "Quran" is:

- **(Recited) ✓**
- Heard
- Written
- Delivered

48 - How old was the Prophet Muhammad (PBUH) at the time of the first revelation?

- 45 years
- 42 years
- ****(40 years) ✓****

- 50 years

49 - What is the meaning of "Al-Fatiha"?

- Preface
- ****(Opening) ✓****
- Victory
- Conclusion

50 - In which year did Hajjaj bin Yusuf add diacritical marks to the Quran?

- 20 Hijri
- 41 Hijri
- 42 Hijri
- ****(43 Hijri) ✓****

51 - Which was the last Surah revealed in the order of revelation?

- Surah An-Nas
- Surah Al-Kawthar
- Surah At-Tawbah
- ****(Surah An-Nasr) ✓****

52 - In which Juz (part) of the Quran does the first Sajdah (prostration) appear?

- Fourth Juz
- Fifth Juz
- ****(Ninth Juz) ✓****
- Tenth Juz

53 - Which Surah is referred to as "Bab-ul-Quran" (The Gateway of the Quran)?

- ****(Surah Al-Fatiha) ✓****
- Surah Al-Muddathir
- Surah Al-Ikhlās
- Surah Al-Kahf

54 - Which Surah of the Quran is entirely a prayer?

- Surah Al-Kawthar
- Surah Al-Ikhlās
- Surah Maryam
- ****(Surah Al-Fatiha) ✓**

55 - Which day is referred to as "Yawm al-Furqan" (The Day of Criterion) in the Quran?

- Battle of Uhud
- ****(Battle of Badr) ✓****
- Battle of Khandaq
- Battle of Tabuk

56 - Which companion is known as "Jami' al-Quran" (The Collector of the Quran)?

- Hazrat Abu Bakr Siddiq
- Hazrat Umar Farooq
- ****(Hazrat Uthman ibn Affan) ✓****
- Hazrat Ali

57 - On what occasion was the last verse of the Quran revealed to the Prophet Muhammad (PBUH)?

- Battle of Khandaq
- Battle of Tabuk
- ****(Farewell Pilgrimage) ✓** (D) Conquest of Makkah**

58 - Name the book that is read the most in the world.

- Torah
- Bible
- ****(Quran) ✓** (D) Psalms**

59 - How many Surahs in the Quran begin with the word "Qul" (Say)?

- Two
- Three

- ****(Five) ✓** (D) Seven**

60 - Which was the last divine book revealed?

- **Torah**
- **Bible**
- ****(Quran) ✓** (D) Psalms**

61 - In which language was the Quran revealed?

- **Aramaic**
- **Hebrew**
- ****(Arabic) ✓****
- **Syriac**

62 - In which cave was the first revelation revealed?

- ****(Cave of Hira) ✓****
- **Cave of Thawr**
- **Cave of Taif**
- **Cave of Safa**

63 - Which companion was tasked with the compilation of the Quran by Hazrat Abu Bakr Siddiq?

- **Hazrat Zaid bin Harithah**
- **(Hazrat Zaid bin Thabit) ✓**
- **Hazrat Abu Huraira**

- Hazrat Ibn Mas'ud

64 - What is the term for the period when no revelation was sent?

- (Fatrah) ✓
- Hiatus
- Iqtarah(D) Inqita'

65 - What is the meaning of "Iqra"?

- **(Read) ✓**
- Write
- Reflect
- Contemplate

66 - What is the literal meaning of "Wahi"?

- **(To give a sign) ✓**
- To understand
- To know
- To adopt behavior

67 - How many forms of Wahi are quoted in the Holy Quran?

- Two
- **(Three) ✓**
- Four

- Five

68 - In which Surah are the forms of Wahi mentioned?

- Surah Al-Qiyamah
- Surah Ar-Rahman
- Surah An-Najm
- ****(Surah Ash-Shura) ✓****

69 - How was the Quran revealed?

- ****(In the form of Wahi) ✓****
- In the form of a book
- In the form of a chapter
- In the form of a voice

70 - What were the companions who wrote down the Wahi called?

- Al-Sabeqoon Al-Awwaloon
- ****(Katibeen-e-Wahi) ✓****
- Ansaar
- Muhajir

71 - During the time of Hazrat Uthman Ghani, the first copy of the Quran was kept by:

- Ummul-Mu'mineen Hazrat Khadijah

- Ummul-Mu'mineen Hazrat Aisha
- (Ummul-Mu'mineen Hazrat Hafsa) ✓
- Ummul-Mu'mineen Hazrat Zainab

72 - During the era of Hazrat Abu Bakr Siddique (R.A), the responsibility of compiling the Holy Quran was given to:

- Hazrat Ali (R.A)
- Hazrat Huzayfah Bin Yaman (R.A)
- **Hazrat Zaid Bin Thabit (R.A) ✓**
- Hazrat Zaid Bin Harithah (R.A)

73 - The number of copies of Mushaf-e-Usmani was:

- 6
- **7 ✓**
- 8
- 9

74 - Surah Al-Anfal was revealed:

- During the Battle of Badr **(✓)**
- During the Battle of Uhud
- During the Battle of Khandaq
- During the Battle of Khyber

75 - During the Battle of Badr, believers were promised help from:

- ****One thousand angels ✓****
- **Two thousand angels(C) Five thousand angels**
- (D) Ten thousand angels**

76 - Surah Al-Anfal was revealed in:

- **5th Hijri**
- **4th Hijri**
- ****2nd Hijri ✓****
- **3rd Hijri**

77 - What is the meaning of "Sharr Al-Dawab"?

- ****Worst of animals ✓****
- **Worse than the worst animal**
- **Worst among animals(D) Most evil animal**

78 - "Lima Yuhyikum" refers to:

- **Life **(✓)****
- **Death**
- **World**
- **Hereafter**

79 - Who is referred to as a "Faqih"?

- ****A scholar of Islamic jurisprudence ✓****
- **A person facing trials**
- **A warrior**
- **A wealthy person**

80 - The quality obtained by adopting Taqwa is:

- **Wealth**
- ****Honor (Izzat) ✓****
- **Strength**
- **Distinction (Tamiz)**

81 - The Quraysh decided to imprison, exile, or kill the Prophet Muhammad (PBUH) at:

- **Migration to Abyssinia**
- ****Migration to Madinah ✓****
- **Battle of Badr**
- **Battle of Tabuk**

82 - The polytheists prayed for something to be sent down from the sky:

- **Rain**

- ****Stones (Hajar) ✓****
- **Wind**
- **Storm**

83 - "Yawm al-Furqan" refers to:

- ****The Day of the Battle of Badr ✓****
- **The Day of the Battle of Ahzab**
- **The Day of the Treaty of Hdaybiyyah**
- **The Day of the Conquest of Makkah**

- **84 - "Al-Rakb" refers to:**
- **The army of Abu Jahl**
- ****The caravan of Abu Sufyan ✓****
- **The Muslim army**
- **The battlefield**

****85. What does "Khums" refer to?****

- **Third part**
- **Fourth part**
- ****Fifth part ✓****
- **Sixth part**

****86. The meaning of "Tadhab Reehakum" is:****

- Your physical strength will diminish
- ****Your power will end ✓****
- You will catch a cold
- Your breath will falter

****87. When Satan said, "I see things that you do not see," what was meant by it?****

- Everything
- ****Angels ✓****
- Jinn (D) Army

****88. Who said the words "Inni Jār Lakum"?****

- Abu Jahl
- Abu Sufyan
- ****Satan ✓****
- Leader of Quraysh

****89. When breathing out, angels strike:****

- Animals
- Ordinary humans (C) Pharaoh's people

(D) ****Disbelievers ✓****

****90. A nation was destroyed by drowning:****

- The nation of Mahmud
- The nation of Hud
- ****Pharaoh's people ✓****
- The nation of Jews

****91. Who are considered "bad animals"?****

- Forbidden animals
- Wild animals
- ****Those who do not believe ✓****
- Those who spread corruption

****92. Muslims should prepare for battle:****

- Less
- ****More ✓****
- Moderately
- As much as possible

****93. What will be fully rewarded when spent in the way of Allah?****

- ****Wealth ✓****
- Gold
- Everything

- Equally

****94. For the believers, who is sufficient?****

- ****Allah Almighty ✓****
- The Book of Allah
- The Sunnah
- The Example (Uswa)

****95. For what purpose were the believers encouraged by the Prophet Muhammad (PBUH)?****

- Traveling
- ****Jihad ✓****
- Trade
- Skills

****96. The first promise of victory over the enemy was based on what ratio?****

(A)

- Double
- ****Ten times ✓****
- Three times

****97. With whom did the Prophet Muhammad (PBUH) consult regarding war captives?****

- The captives
- Quraysh
- ****The Companions (Sahaba) ✓****
- The Helpers (Ansar)

****98. Most of the captives from Badr were released in exchange for what?****

- ****Freedom ✓****
- Slavery
- Pardon
- Financial aid

****99. The phrase "Inna alladhina amanu wa hajarun wa jahadu bi-amwalihim wa anfusihim" refers to:****

- ****The Migrant Companions (Muhajirun) ✓****
- The Helpers (Ansar)
- The Ten Companions Given Glad Tidings of Paradise (Ashara Mubashra)
- The Foremost in Faith (Sabiqoon al-Awwaloon)

****100. Who is referred to as "Walideen awa al-nusrah"?****

- Muslims
- Believers
- ****The Helpers (Ansar) ✓****
- The Migrants (Muhajirun)

****93. What will be fully rewarded when spent in the way of Allah?****

- ****Wealth ✓****
- Gold
- Everything
- Equally

****94. For the believers, who is sufficient?****

- ****Allah Almighty ✓****
- The Book of Allah
- The Sunnah
- The Example (Uswa)

****95. For what purpose were the believers encouraged by the Prophet Muhammad (PBUH)?****

- Traveling
- ****Jihad ✓****
- Trade
- Skills

****96. The first promise of victory over the enemy was based on what ratio?****

(A)

- Double
- ****Ten times ✓****
- Three times

****97. With whom did the Prophet Muhammad (PBUH) consult regarding war captives?****

- The captives
- Quraysh
- ****The Companions (Sahaba) ✓****
- The Helpers (Ansar)

****98. Most of the captives from Badr were released in exchange for what?****

- ****Freedom ✓****
- Slavery
- Pardon
- Financial aid

****99. The phrase "Inna alladhina amanu wa hajarun wa jahadu bi-amwalihim wa anfusihim" refers to:****

- ****The Migrant Companions (Muhajirun) ✓****
- **The Helpers (Ansar)**
- **The Ten Companions Given Glad Tidings of Paradise (Ashara Mubashra)**
- **The Foremost in Faith (Sabiqoon al-Awwaloon)**

****100. Who is referred to as "Walideen awa al-nusrah"?****

- **Muslims**
- **Believers**
- ****The Helpers (Ansar) ✓****
- **The Migrants (Muhajirun)**

****Chapter 2****

****Hadith of the Prophet Muhammad (P.B.U.H)****

****2.1.1. Explain the literal and terminological meanings of Hadith.****

****Answer:**** The word "Hadith" is an Arabic term that means "news" or

"conversation." However, in Islamic terminology, the Hadith refers to the sayings, actions, and approvals (silent consent) of the Prophet Muhammad (P.B.U.H). In Sharia (Islamic law), Hadith is also referred to as "Wahy Ghair Matlu" (unrecited revelation), "Wahy Khafi" (hidden revelation), "Khabar" (news), "Athar" (tradition), and "Sunnah" (practice). The person who narrates a Hadith is called a "Ravi" (narrator).

****2.1.2. Explain the difference between Hadith and Sunnah.****

****Answer:**** Hadith refers to the sayings, actions, and approvals (silent consent) of the Prophet Muhammad (P.B.U.H). The term "Sunnah" is also an Arabic word, which means "method," "path," or "habit." In Islamic terminology, the Sunnah refers to the practices, habits, and routines of the Prophet Muhammad (P.B.U.H). For example, the Prophet Muhammad (P.B.U.H) preferred to wear white clothing, use perfume, consume honey, drink Zamzam water, and eat the vegetable pumpkin; these are considered the Sunnah of the Prophet (P.B.U.H). Similarly, every moment of the Prophet Muhammad's (P.B.U.H) practical life is regarded as Sunnah, such as treating neighbors with kindness, showing mercy to slaves and orphans, dealing with people gently, always speaking the truth, and displaying immense patience and perseverance in the propagation and dissemination of Islam. The Sunnah is also referred to as "Uswah Hasanah" (the best example) and "Seerat un-Nabi" (the life of the Prophet).

****2.1.3. Describe the well-known types of Hadith (Mutawatir, Mashhur, Aziz, Gharib, Sahih, Hasan, Da'if, Mawdu).****

****Answer:****

- ****Mutawatir Hadith:**** This is a Hadith that has been narrated by such a largenumber of people in every generation that it is impossible for them all to have conspired to lie.

- ****Mashhur Hadith:**** This is a Hadith that is narrated by fewer people than those of Mutawatir in every generation, but still more than two.
- ****Aziz Hadith:**** This is a Hadith that has no less than two narrators in any generation. For example, the Hadith: "يُؤْمِنُ لَّا أَجَمَعِينَ نَاسٍ َ وَوَلَدِهِ وَآلِ الْوَالِدِ مِنْ إِلَيْهِ بَ َ أَحَ أَكُونَ تِي َ َ أَحَ أَذُكُمُ ُ" ("None of you truly believes until I am dearer to him than his father, his child, and all of mankind") is an example of an Aziz Hadith.
- ****Gharib Hadith:**** This is a Hadith that is narrated by only one narrator at any stage. The Mashhur, Aziz, and Gharib Ahadith are also known as "Khabar Wahid" (solitary report).
- ****Sahih Hadith:**** This is a Hadith with a chain of narration that is connected directly to the Prophet Muhammad (P.B.U.H) and has been narrated by trustworthy and reliable narrators with a strong memory. This Hadith is free from any defects or weaknesses.
- ****Hasan Hadith:**** This is a Hadith whose narrators are upright but one of them may have a slightly weaker memory, making the Hadith slightly lower in rank than Sahih.
- ****Mursal Hadith:**** This is a Hadith in which the chain of narration is missing a narrator at the end.

- ****Da'if Hadith:**** This is a Hadith that lacks one or more of the qualities of a HasanHadith, making it weak. There are many types of Da'if Hadith.
- ****Mawdu Hadith:**** This is a fabricated Hadith, falsely attributed to the ProphetMuhammad (P.B.U.H) by the narrator.

****2.1.4. List the famous books of Hadith (Muwatta Imam Malik, Sahih Sitta, and Usul Arba'a) and their authors.****

****Answer:**** Below are the names of the six most authentic books of Hadith (Sahih Sitta) along with their authors:

- ****Sahih Bukhari**** - Compiled by Imam Abu Abdullah Muhammad bin IsmailBukhari.
- ****Sahih Muslim**** - Compiled by Imam Muslim bin Hajjaj bin Muslim Qushayri.
- ****Jami' at-Tirmidhi**** - Compiled by Imam Abu Isa Muhammad bin Isa at-Tirmidhi.

****4. Sunan Abi Dawood**** - Compiled by Imam Abu Dawood Sulaiman bin Ash'ath.

****5. Sunan an-Nasa'i**** - Compiled by Imam Abu Abdur Rahman Ahmad bin Ali anNasa'i.

****6. Sunan Ibn Majah**** - Compiled by Imam Abu Abdullah Muhammad bin Yazid Ibn Majah al-Qazwini.

****Muwatta** - Compiled by Imam Malik bin Anas.**

The following four books are the most authentic Hadith collections in Fiqh Jafariya, known as ****Usul Arba'a****:

- ****Al-Kafi** - Compiled by Abu Ja'far Muhammad bin Ya'qub al-Kulayni.**
 - ****Man La Yahduruhu al-Faqih** - Compiled by Abu Ja'far Muhammad bin Ali bin Babawayh al-Qummi.**
 - ****Al-Istibsar** - Compiled by Abu Ja'far Muhammad bin al-Hasan al-Tusi.**
 - ****Tahdhib al-Ahkam** - Compiled by Abu Ja'far Muhammad bin al-Hasan al-Tusi.**
- **2.1.5 - The Religious Authority (Hujjiyyat) of Hadith in the Light of Quranic Teachings****

****Answer:** The Islamic Shariah is based on four fundamental sources:**

- ****Quran****
- ****Hadith of the Prophet (P.B.U.H.)****
- ****Ijma' (Consensus)****
- ****Qiyas (Analogical Reasoning)****

The entire Muslim Ummah unanimously agrees on the authority of the Hadith of the Prophet (P.B.U.H.). Following the Hadith and the Sunnah of the Prophet (P.B.U.H.) is obligatory upon every Muslim, and violating the Hadith is forbidden.

Regarding the importance of the Hadith of the Prophet (P.B.U.H.), the commands of Allah include:

- ****"The Messenger does not speak from his own desire; it is nothing but a revelationrevealed."** (Al-Najm 53:3-4)**
- ****"Whoever obeys the Messenger has indeed obeyed Allah."** (Al-Nisa 4:80)**
- ****"Whatever the Messenger gives you, take it; and whatever he forbids you, refrainfrom it."** (Al-Hashr 59:7)**
- ****"If you dispute about anything, refer it to Allah and the Messenger."** (Al-Nisa4:59)**

****2.1.6 - Explain the Characteristics of the Three Periods of Compilation of Hadith****

****Answer:****

****First Period:**** The first period of the compilation of Hadith was during the lifetime of the Prophet (P.B.U.H.). During this time, the Prophet (P.B.U.H.) would give his teachings, and the Sahabah (Companions) would either memorize or write them down. This period is characterized by two main methods of preservation:

- ****Memorization (Hifz):**** The companions would commit the Hadith to memory.

- ****Written Preservation:**** The Hadith was written down for preservation.

The Prophet (P.B.U.H.) granted special permission to Abdullah bin Amr to write down the Hadith. Abu Hurairah narrated that no one among the companions narrated more Hadith than him except Abdullah bin Amr, who used to write them down.

Abdullah bin Amr reported, "I used to write down whatever I heard from the Prophet (P.B.U.H.). Then, influenced by the opinion of the Quraysh, I stopped writing. When I mentioned this to the Prophet (P.B.U.H.), he said, 'Write it down; by the One in whose hand my soul is, nothing comes from my mouth except the truth.'"

The majority of the companions would preserve the Hadith in their memory. The

Prophet (P.B.U.H.) said, ******"Soon, different Ahadith from me will come to you. If any Hadith reaches you that is in accordance with the Book of Allah and my Sunnah, then it is my Hadith. If any Hadith reaches you that contradicts the Book of Allah and my Sunnah, then it is not my Hadith."****** (Sunan al-Daraqutni)

The Prophet (P.B.U.H.) also warned, ******"Do not lie against me, for whoever lies against me will enter Hell."****** (Sahih Bukhari)

****Second Period****

The second period of the compilation of Hadith began in 99 AH after Umar bin Abdul Aziz became the Caliph. Amir al-Mu'minin Umar bin

Abdul Aziz realized that a significant portion of the Hadith of the Prophet (P.B.U.H.) was preserved in the minds and hearts of the scholars, but there was a risk that it might be lost. To prevent this, he sent a directive to Qadi Abu Bakr ibn Hazm, who was the governor of Madinah, instructing him to search for and compile the Hadith of the Prophet (P.B.U.H.). He expressed concern about the potential loss of this knowledge and its scholars. Umar bin Abdul Aziz sent this directive to the governors of all provinces, and they complied with it. Additionally, orders were issued to collect the reports and practices of the Rightly Guided Caliphs so that examples of implementing Shariah could be presented.

****Third Period****

The third period of the compilation of Hadith is generally considered to be during the third century AH. During this period, prominent scholars and teachers of the science of Hadith traveled to various corners of the world to collect the blessed sayings of the Prophet (P.B.U.H.). It was in this period that the famous collections such as the **Sihah Sittah**** and ****Muwatta Imam Malik**** were compiled, which serve as a great service to the Ummah until the Day of Judgment.**

****2.1.7 - Express Your Opinion on the Characteristics of the Three Periods of Compilation of Hadith****

****Answer:** The three periods of the compilation of Hadith are all exemplary, and during each of these periods, no effort was spared in serving Islam. However, the era of the Prophet (P.B.U.H.) is**

unparalleled because the Prophet (P.B.U.H.) himself was present during this time and would personally answer any questions that arose in people's minds. Nevertheless, in the second and third periods, the work of compiling the Hadith of the Prophet (P.B.U.H.) was carried out with immense love and sincerity. This was a significant service to Islam, which the scholars and Hadith narrators performed with great dedication and effort.

In this process, extreme caution was exercised, and the principles for scrutinizing narrators were very stringent and challenging. Each Hadith of the Prophet (P.B.U.H.) underwent the most rigorous scrutiny before it was recorded in a Hadith collection. Imam Bukhari collected 600,000 Hadiths of the Prophet (P.B.U.H.) with great respect and reverence for ****Sahih Bukhari****, but after rigorous scrutiny, only 2,500 Hadiths remained that were included in ****Sahih Bukhari****.

****Sahih Bukhari**** holds the highest rank among the ****Sihah Sittah****. Similarly, other Hadith scholars, including Imam Muslim, Imam Nasa'i, Imam Ibn Majah, Imam Abu Dawud, Imam Ahmad bin Hanbal, Imam Shafi'i, and Imam Malik, also made immense efforts in this regard, providing a significant service to Islam.

****Selected Ahadith (2001) and Their Interpretations:**** ****2.2.1 Explain the main teachings of these Ahadith.****

****Q:**** Explain the main teachings of these Ahadith. ****2.2.2 Discuss the mutual relationship of these Ahadith.**** ****Q:**** Discuss the mutual relationship of these Ahadith.

****2.2.3 Analyze Islamic values derived from these Ahadith and explain their importance with examples.****

****Q:** Analyze Islamic values derived from these Ahadith and explain their importance with examples.**

****2.2.4 Give examples of how the teachings of these Ahadith can be applied in our individual and collective lives.****

****Q:** Give examples of how the teachings of these Ahadith can be applied in our individual and collective lives.**

****Selected Ahadith (2001) and Their**

Interpretations 1. **وإنما بالنيات الأعمال إنما****

نوى ما امرئ لكل (Bukhari, Muslim)

****Translation:** Verily, actions are dependent on intentions, and no doubt, the individual will get what he actually intends.**

****Meanings of Difficult Words:****

- ****Niyyat:**** (Plural of Niyyah, meaning intention, will, purpose)
- ****Amr:**** (Intention, purpose)
- ****A'mal:**** (Deeds, actions)

****Central Teaching:****

The central teaching of this Hadith is the importance of intention. Every action a person performs is judged based on the intention behind it. If an action is done with a good intention, it will be rewarded both in this world and in the hereafter. However, if the intention is to show off, then the action will be judged accordingly.

****Analysis of Islamic Values:****

A well-known saying emphasizes, "Weigh your intentions, as they are more significant than the action itself." Suppose an act outwardly appears good, such as prayer, Hajj, Zakat, charity, or any other act of human welfare, but it is not done sincerely. In that case, it holds no value in the sight of Allah, and there will be no reward for it in the Hereafter. Our values, worship, and deeds are deeply influenced by our intentions. While worldly recognition may be achieved, these deeds will not be accepted by Allah. The Almighty says:

****Translation:**** "And of them there are some who say, 'Our Lord, grant us good in this world,' but they will have no portion in the Hereafter." (Al-Baqarah - 200)

****Application in Individual and Collective Lives:****

Acting upon this Hadith can have positive effects on both individual and collective life. Any deed done solely for Allah's pleasure will be accepted by Him. For instance, if an individual or organization gives charity purely for Allah's sake, it will be accepted by Allah. On the other hand, if actions are performed to seek praise or show off to others, they will not be accepted. Intentions behind good deeds should be pure, and it should not be that money is earned through unlawful means, such as bribery, interest, deceit, or theft, and then distributed among the poor. 2. ****الأخلاق حسن لأتمم بعثت إنما**** (Muwatta)

****Translation:**** No doubt, I have been sent to complete good moralities.

****Meanings of Difficult Words:****

- ****Ba'ath:**** (I have been sent)
- ****L'atammim:**** (So that I may complete)
- ****Husn al-Akhlaq:**** (Good and excellent moralities)

****Central Teaching:****

The central teaching of this Hadith is a lesson in ethics.

**Analysis of Islamic Values:**

Allah Almighty has stated: "Indeed, you (O Prophet) are of a great moral character." (Al-Qalam, 4)

Allah Almighty created the Prophet Muhammad (PBUH) with an unparalleled appearance and character. The Prophet (PBUH) was blessed with the highest level of noble character. However, the mention of the Prophet's (PBUH) virtuous qualities is not only found in the Holy Qur'an but also in previous divine scriptures.

The elevation of character means that if someone cuts ties with us, we are commanded to reconnect and restore relationships with them. Thus, we should establish bonds with those who have severed them.

We should fulfill the rights of those who do not fulfill our rights.

We should show forgiveness and forbearance towards those who oppress and wrong us.

A Hadith of the Prophet Muhammad (PBUH) implies that on the Day of Judgment, the closest person to me will be the one who possesses the best character.

**Application in Individual and Collective Lives:**

This Hadith indicates that people with bad character are disliked by both Allah and His servants. Another Hadith implies that the person who is most disliked by Allah is the one whose bad character has caused people to avoid meeting him.

Good character fosters humility and kindness among people.

A person controls their anger over undesirable matters.

They deal with others with forgiveness and forbearance.

On a social level, cooperation, love, and affection increase among people.

As a nation, if the teachings of the Qur'an are followed, success and prosperity will be achieved.

The Prophet (PBUH) said, "Goodness is synonymous with good character."

As a nation, if we follow the life of the Prophet Muhammad (PBUH), we will be blessed with success and prosperity. لا**

سيوطي - الكبير الجامع) لا به جئت لما تبعاً هواه يكون حتى كم احد من يو**

Translation: "None of you will be a complete believer until his desires are in accordance with what I have brought (Shariah)."

**Difficult Words:**

- **لايؤمن** (He is not a believer)**
- **هواه** (Desires)**
- **اتباع** (In accordance with my Shariah)**

**Central Teaching:**

The central teaching of this Hadith is the obedience to Allah and His Messenger, Prophet Muhammad (PBUH).

Analysis of Islamic Values:

If a person desires success in this world and the hereafter, they must obey Allah and His Messenger, Prophet Muhammad (PBUH).

The Prophet Muhammad (PBUH) conveyed Allah's message to His servants in simple and understandable terms.

Allah has taught humanity the ways to live in this world and how to lead their lives in the best possible manner.

Application in Individual and Collective Lives:

Success is impossible unless there is obedience to Allah and His Messenger, Prophet Muhammad (PBUH). The life of the Prophet (PBUH) serves as the best example, and all Muslims should live their lives by following it. The Prophet Muhammad (PBUH) was the best father, the best husband, the best teacher, the best trader, the best judge, the best commander-in-chief, the best preacher, and the best human being. Therefore, by adopting these qualities of the Prophet (PBUH), we too should achieve success. **يحب حتى كم احد من يو لا** **

مسلم بخارى) **لنفسه يحب ما لآخيه**

Translation: "None of you will have faith until he likes for his brother what he likes for himself." **ولا يخونه لا المسلم اخو المسلم الد** **
دمه و ماله و عرضه حرام المسلم على المسلم كل يخلله

التقوى هاهنا بحسب امرى من الشر ان يحقر اخاه المسلم) - **تريدرى**

Translation: "A Muslim is a brother to another Muslim; he does not betray him, lie to him, or belittle him. The blood, property, and honor of every Muslim are unlawful for another Muslim. Taqwa (piety) resides here (in the heart). It is enough evil for a person to look down upon his Muslim brother."

Difficult Words and Meanings:1. **المسلم** (Muslim)

- **اخو** (Brother)
- **لا** (Not)

- ****حرام** (Unlawful)**
- ****عرضه** (Honor)**
- ****ماله** (His property)**

7### **Central Teaching:. ****ورمه** (His blood)****

The central teaching of this Hadith is the sanctity of humanity.

**Analysis of Islamic Values:**

This Hadith prohibits three things: 1. Property, 2. Blood, 3. Honor.

During the Farewell Sermon, the Prophet (PBUH) equated the sanctity of life, property, and honor to the sanctity of Makkah, the Day of Arafah, and the month of Dhul-Hijjah.

****خداوندی ارشاد:** Translation: "Whoever saves a life, it is as though he has saved all of humanity." (Al-Ma'idah, 32)**

The relationship among Muslims is one of brotherhood.

The Prophet (PBUH) declared bloodshed as unlawful.

The Prophet Muhammad (PBUH) said: "A believer is like a wall to another believer."

(Meaning of the Hadith)

**Application in Individual and Collective Lives:**

This Hadith teaches that all Muslims are brothers to one another; they cannot cause harm to each other in any way, and causing any form of harm is unlawful, including harm to their honor, property,

and life. **طبرانی الاوسط حجم** (اقتصد من عال ما)****

Translation: "One who observes moderation (in spending money) shall never become poor (a pauper)."

**Difficult Words and Meanings:**

- ****بَّ َحَ** (Who desires)**
- ****مَبْسُط** (Expansion)**
- ****رَزْقُهُ** (Provision)**
- ****رَحْمَهُ** (Relatives)**

**Central Teaching:**

Kindness towards relatives.

**Analysis of Islamic Values:**

Being kind to relatives is highly beneficial for a person.

**Application in Individual and Collective Lives:**

When a person treats their blood relatives with kindness, helps them, and stands by them in good and bad times, Allah is so pleased with this act that He increases their provision and blesses them with

رجل فقال مظلوما او ظالما اخاك انصر**. a longer life filled with prosperity.
ظالما كان ان ارايت مظلوما كان اذا انصره الله يارسول

كيف انصره قال تحجزه او تمنعه من الظلم فان ذلك نصره) **بخارى)

Translation: "Help your brother, whether he is an oppressor or an oppressed one." A companion asked, "O Messenger of Allah, I understand helping the oppressed, but how can I help the oppressor?" The Prophet (PBUH) replied, "By holding his hand from oppression (i.e., stop him from oppression), that is your help to him."

Difficult Words and Meanings:

- **إِخٌ** (Brother)
- **ظَالِمٌ** (Oppressor)
- **مَظْلُومٌ** (Oppressed) 4. **أَنْصُرُهُ** (Help)

**Central

Teaching:**

Preventing

oppression.

Analysis of Islamic Values:

Stopping all forms of oppression and injustice.

**Application in Individual and Collective Lives:**

Oppression and tyranny destroy human society. A significant amount of positive energy is wasted in either committing or enduring oppression. This is a highly detestable act because Allah has not sent humans into the world to waste their time in either perpetrating or suffering from oppression. The more a person obeys the commands of Allah, the closer they get to Allah and His pleasure.

**Application in Individual and Collective Lives:**

Every human should have a firm belief that Allah Almighty has granted the Prophet Muhammad (PBUH) countless powers, and obedience to the Prophet (PBUH) is considered as obedience to Allah Himself. The command of Allah states: "Whoever obeys the Prophet (PBUH) has indeed obeyed Allah." **احبني، فقد سنتي احيا من)** **طبرانی - الاوسط العجم)** ****الجنة في معي كان احبني ومن**

Translation: "He who enlivens my Sunnah (practices) is the one who truly loves me, and he who loves me will be with me in Jannah."

**Difficult Words and Meanings:**

- ****احيا**** (Enliven)
- ****اصفى**** (Love)
- ****معي**** (With)

- ****جزیه**** (Jannah)
- ****سنتی**** (My Sunnah)

**Central Teaching:**

Love for the Sunnah of the Prophet Muhammad (PBUH).

**Analysis of Islamic Values:**

Love for the Prophet (PBUH) will lead one to Jannah.

**Application in Individual and Collective Lives:**

When a person's life is governed by the Sunnah of the Prophet (PBUH) and love for him, all the successes of this world and the hereafter become their destiny. Such a person is held in high esteem and respect among people, and ultimately, by continuously performing good deeds, they are granted entrance into Jannah. **الشديد ليس******

بخاری) **الغضب عند نفسه يملك الذي الشديد انما بالصرعة****

Translation: "True strength is not in brute physicality; rather, true strength is in the one who controls himself during moments of anger."

**Difficult Words and Meanings:**

- ****الصرّة**** (Wrestler or the one who overpowers others)

- ****نفسه** (Himself)**
- ****غضب** (Anger)**

**Central Teaching:**

Controlling oneself during anger.

**Analysis of Islamic Values:**

Anger causes great harm to a person.

**Application in Individual and Collective Lives:**

In life, many losses occur due to anger. There are countless examples in society, such as murder, enmity, divorce, abduction, family hatred, and racial animosities, all of which are often rooted in uncontrolled anger.

#

**Hadith 10:** ****Arabic Text:****

يبسط له في رزقه وأن ينسأ له في أثره فليصل رحمه
(بخاری)

****Translation:****

He who hopes and desires for an increase in his sustenance (rizq) and a prolonged life should behave nicely towards his relatives.

****Difficult Words and Meanings:****

- ****أحب** (He who desires)**
- ****بسط** (Increase)**

- ****رزقه** (Sustenance)**
- ****رحمه** (Relatives)**

****Central Teaching:****

Kindness towards relatives.

****Analysis of Islamic Values:****

Kindness towards relatives is highly beneficial for a person.

****Application in Individual and Collective Lives:****

When a person treats their blood relatives with kindness, helps them, and stands by them in good and bad times, Allah loves this act so much that, as a result of this good treatment, Allah increases that person's sustenance (rizq) and grants them a long and blessed life.

--انصر أخاك ظالماً أو مظلوماً، فقال رجل: يا رسول الله ، أنصره إذا كان مظل

وما، أ رأيت إن كا****Arabic Text:****نظالماً كيف أنصره؟ قال :تحجزه أو تمنعه

من الظلم، فإن ذلك نصره) بخارى)

****Translation:****

"Help your brother, whether he is an oppressor or an oppressed one,"
The

Companions of the Prophet said: "O Allah's Apostle! We can help the oppressed. But how can we help the oppressor?" He replied, "Hold his

hand from oppression (i.e., stop him from committing oppression), for this is also a form of helping him."

****Difficult Words and Meanings:****

- ****أخ**** (Brother)
- ****ظالمًا**** (Oppressor)
- ****مظلوماً**** (Oppressed)
- ****انصره**** (Help him)

****Central Teaching:****

Prevention of oppression.

****Analysis of Islamic Values:****

Stopping all forms of oppression and tyranny.

****Application in Individual and Collective Lives:****

Oppression and tyranny destroy human society. A lot of positive energy is wasted in either committing or enduring oppression. This is a highly undesirable act because Allah has not sent humans into the world to waste time in oppressing others or enduring oppression. The more a person obeys the commands of Allah, the closer and more beloved they become to Allah.

**Hadith 13:**

*

Arabic Text:** لا تدخلون الجنة حتى تؤمنوا ولا تؤمنوا حتى تحابوا، ألا أدلكم على شيء إذا فعلتموه تحاببتم؟ أفشوا السلام بينكم) مسلم)

****Translation:****

You will not be able to enter Jannah until you have complete faith, and you will not have complete faith until you love (and be kind to) each other. Shall I tell you of something that, if done, will spread love among you? Spread the "Salam" (greeting of peace) amongst you (and make it common).

****Difficult Words and Meanings:****

- ****الجنة تدخلون لا**** (You will not enter Jannah)
- ****تؤمنوا ولا**** (Until you have complete faith)
- ****بينكم السلام**** (Spread Salam amongst you)

****Central Teaching:****

The importance of spreading Salam.

****Analysis of Islamic Values:****

Promoting peace and goodwill in the Muslim community.

****Application in Individual and Collective Lives:****

Islam is a religion of peace and well-being, and it is obligatory for all Muslims to initiate Salam when they meet each other. Salam is a prayer that one Muslim makes for another, and in response, the other

Muslim also prays for the first one. Thus, both Muslims pray for each other's peace and safety.

Hadith 14:

*Arabic Text:**
عن سفيان بن عبد الله قال : قلت يا رسول الله ﷺ قل لي في الإسلام قولاً لا أسأل عنه أحداً غيرك قال قل آمنت بالله ثم استقم (مسلم)

Translation:

Sufyan bin Abdullah narrated that he said, "O Messenger of Allah! Tell me something

about Islam, such that I will never need to ask anyone else for further explanation."The Prophet ﷺ replied, "Say 'I have believed in Allah,' and then remain steadfast

upon it."

Difficult Words and Meanings:

- **غيرك أحداً عنه أسأل لا قولاً** (Something that I will never need to ask anyone else)
- **قل** (Say)
- **بالله آمنت** (I have believed in Allah)

Central Teaching:4. **استقم ثم** (Then be firm in your belief)

Believing in Allah and remaining steadfast.

****Analysis of Islamic Values:****

The foundation of Islam is the belief in the Oneness of Allah (Tawhid).

****Application in Individual and Collective Lives:****

Allah is the Creator and Owner of the entire universe and all creatures. He has created humans and jinn for His worship. Therefore, the first and foremost duty is to believe in Allah, which is the undeniable truth of this universe. This belief is affirmed by declaring "La ilaha illallah," meaning "There is no god but Allah."

**Hadith 14:**

***Arabic Text:** ما اكل احد طعاما قط خيرا من ان يأكل من عمل يده و ان نبى الله داود عليه السلام كان يأكل منعمل يده) بخارى**

****Translation:****

None of you has eaten better food than that earned from the efforts of your ownhand, and indeed, the Prophet of Allah, Dawood (عليه السلام), would eat from his own

efforts.

****Difficult Words and Meanings:****

- **أكل** - (To earn lawful sustenance)**
- **طعام** - (Food)**

- ****يده عمل**** - (Earnings from one's own hands)
- ****السلام عليه داود الله نبي**** - (Prophet Dawood (عليه السلام) of Allah)

****Central Teaching:****

Earning lawful sustenance.

****Analysis of Islamic Values:****

Earning sustenance through lawful means is an act of worship.

****Application in Individual and Collective Lives:****

Earning lawful sustenance is an act of worship and a form of jihad.

One who earns lawful sustenance is a friend of Allah. It is a great virtue, and Allah accepts the prayers of those who earn lawful sustenance, granting them health, goodness, and blessings.

**Hadith 15:**

****Arabic Text:**** من لم يدع قول الزور والعمل به والجهل فليس لله حاجة في أن يدع طعامه وشرابه (بخاری)

****Translation:****

One who does not refrain from telling lies and from evil deeds while fasting, then

Allah is not interested in his leaving food and drink (abstaining from food and drink).

****Difficult Words and Meanings:****

- ****الزور قول**** - (Telling lies)
- ****والجهل به والعمل**** - (Acting on falsehood and disobedience)
- ****حاجة فله**** - (Allah has no need)
- ****وشرا به طعامه يدع**** - (Leaving food and drink)

****Central Teaching:****

Avoiding all forms of evil during fasting.

****Analysis of Islamic Values:****

All forms of worship are ordained for the betterment and training of individuals.

****Application in Individual and Collective Lives:****

If worship does not lead to the education, training, and reform of a person, then

merely fulfilling the rituals of worship holds no value in the sight of Allah. Hence, in this Hadith, the Prophet ﷺ has conveyed to Muslims that there is no benefit in

merely fasting and staying hungry and thirsty unless one also refrains from evil deeds.

**Hadith 18:**

****Arabic Text:**** اطعموا

الجائع وعودوا المريض وفكوا
العاني) بخارى)

****Translation:****The Prophet ﷺ said: "Feed the hungry, visit the sick, and free the captives."

****Difficult Words and Meanings:****

- ****الجائع اطعموا**** - (Feed the hungry)
- ****المريض عودوا و**** - (Visit the sick)
- ****العاني وفكوا**** - (Free the captives)

****Central Teaching:****

Feed the hungry, visit the sick, and free the captives.

****Analysis of Islamic Values:****

Islam commands us to show compassion towards the weak, poor, hungry, sick, and even captives, urging us to help them financially and morally.

****Application in Individual and Collective Lives:****

Islam disapproves of societal inequalities and instructs us to prevent the wealthy from becoming too rich at the expense of the poor. Thus,

Allah commands feeding the hungry, visiting the sick, and freeing captives, ensuring social balance.

Hadith 19:

*Arabic Text:** إن من إجلال الله

إكرام ذي الشيبة المسلم) الأدب

المفرد)

Translation:

One of the ways to respect the greatness of Allah is to honor an elderly Muslim.

Difficult Words and Meanings:

- **إجلال الله** - (Respecting the greatness of Allah)
- **المسلم الشيبة ذي** - (An elderly Muslim)

Central Teaching:

Respecting the elderly.

Analysis of Islamic Values:

Allah has made it obligatory to honor and respect elderly people.

****Application in Individual and Collective Lives:****

In a Muslim society, parents, elders, and older people are highly respected. The youth are encouraged to make things easier for the elderly and take great care of them without negligence.

**Hadith 20:**

*

*

A

r

a

b

i

c

T

e

x

t

:

*

*

(

م

ن

ص

م

ت

ذ
ج
ا

(
ت
ر
م
ذ
ي

****Translation:****

He who remains silent will succeed.

****Difficult Words and Meanings:****

- ****صمت**** - (Silence)
- ****نجا**** - (Success or salvation)

****Central Teaching:****

Avoid unnecessary speech.

****Analysis of Islamic Values:****

Islam strongly disapproves of idle and purposeless talk.

****Application in Individual and Collective Lives:****

Islam encourages Muslims to speak less, as fewer words lead to fewer sins. Excessive talking often leads to pointless discussions, lies, backbiting, slander, and accusations, causing a person to unknowingly

commit major and minor sins. Thus, Islam discourages unnecessary speech, and silence is considered an act of worship in some contexts.

****Multiple Choice Questions: MCQs****

Correct answers are marked with a (✓) after the correct option.

1. ****The literal meaning of "Sunnah" is:****

- Method (✓)
- Sunnah
- Speech
- Command

2. ****"Sihah Sittah" refers to:****

- Six famous books of Hadith (✓)
- Three famous books of Hadith
- Seven famous books of Hadith
- Usul Arba'a

3. ****The number of authenticated Hadith books in Fiqh Ja'fariyah is:****

- Three
- Six

- Four (✓)
- Five

4. ****In which Hijri year did Caliph Umar bin Abdul Aziz issue the order to compile the**

Hadith of the Prophet ﷺ? **

- 98 Hijri
- 99 Hijri (✓)
- 100 Hijri
- 97 Hijri

5. ****The type of Hadith where the Prophet ﷺ saw someone doing an action and remained silent is called: ****

- Hadith Qawli
- Hadith Fi'li
- Hadith Taqriri (✓)
- Hadith Sukoorti

6. ****Imam Muhammad bin Isma'il is the author of: ****

- Ibn Majah
- Sahih Muslim
- Sahih Bukhari (✓)

- Mishkat

7. ****The literal meaning of Hadith is:****

- Conversation (✓)
- Writing
- Accepting

8. ****Imam Zuhri belonged to this region:****

- Damascus
- Iran
- Iraq
- Hejaz and Sham (✓)

9. ****The author of Sahih Muslim is:****

- Imam Abu Abdullah Muhammad bin Isma'il
- Imam Zuhri
- Imam Tirmidhi
- Imam Muslim bin Hajjaj (✓)

10. ****"Al-Istibsar" is a book of this Fiqh:****

- Hanafi
- Hanbali

- Ja'fariyah (✓)
- Maliki

11. ****The period during which no revelation was sent is called:****

- Fatrah al-Wahi (✓)
- Ruh al-Wahi
- Qit'ah al-Wahi
- Mu'attil al-Wahi

12. ****"Tahdhib al-Ahkam" is a book of this Fiqh:****

- Hanafi
- Hanbali
- Ja'fariyah (✓)
- Maliki

****13. "Athar" and "Sunnah" are synonymous words for:****

- The Quran
- Inspiration
- Revelation
- (Hadith) (✓)

****14. The second source of Islam is:****

- The Quran
- (Sunnah) (✓)
- Ijma (Consensus)
- Qiyas (Analogy)

****15. The book of Hadith, Sahifah Sadiqah, was compiled by:****

- Abdullah bin Umar
- Ali ibn Abi Talib (عنه الله رضي)
- Aisha (عنها الله رضي)
- (Anas) (✓)

****16. Usul Arba'a are the four most authentic books of Hadith in:****

- (The Ja'fari school of thought) (✓)
- The Hanafi school of thought
- The Maliki school of thought
- The Shafi'i school of thought

****17. The meaning of the word "Niyyah" is:****

- (Intention from the heart) (✓)
- Reciting a prayer
- Paying attention
- Acting

****18. The place of Taqwa (piety) is:****

- The brain
- The body
- (The heart) (✓)
- The soul

****19. According to Hadith, what you like for yourself, like the same for your Muslim brother:****

- Less than yourself
- (Equal to yourself) (✓)
- More than yourself- Not at all

****20. The Arabic word used for moderation is:****

- Justice
- Faith
- Goodness
- (Iqtisad) (✓)

****21. According to Hadith, the means of increasing sustenance is:****

- Speaking the truth
- (Maintaining family ties) (✓)
- Respecting elders

- Showing kindness to children

****22. Reviving the Sunnah means:****

- Acknowledging the Sunnah
- Teaching the Sunnah
- (Practicing the Sunnah) (✓) - Abandoning the Sunnah

****23. You can help an oppressor by:****

- Imprisoning him
- Punishing him
- Forgiving his oppression
- (Stopping him from committing oppression) (✓)

****24. After an action in Islam, the practice emphasized for persistence is:****

- Offering prayer
- Fasting
- Performing Hajj
- (Remaining steadfast in faith) (✓)

****25. According to Hadith, lying and foul speech during fasting:****

- Breaks the fast

- Has no effect on the fast
- (Nullifies the reward of the fast) (✓) - Reduces the reward of the fast

****26. Boasting about good deeds means:****

- Doing more good
- Offering more help
- (Boasting after doing good deeds) (✓)
- Expressing gratitude

****27. According to Hadith, the one who maintains silence is as though:****

- (Successful) (✓)
- Unsuccessful
- Speechless
- Nothing happens

****28. According to Hadith, religion is:****

- Earning
- Practicing
- (Goodwill) (✓)
- Knowledge

****1. "Athar" and "Sunnah" are synonymous words for:****

- The Quran
- Inspiration
- Revelation
- (Hadith) (✓)

****2. The second source of Islam is:****

- The Quran
- (Sunnah) (✓)
- Ijma (Consensus)
- Qiyas (Analogy)

****3. The book of Hadith, Sahifah Sadiqah, was compiled by:****

- Abdullah bin Umar
- Ali ibn Abi Talib (عنه الله رضي)
- Aisha (عنها الله رضي)
- (Anas) (✓)

****4. Usul Arba'a are the four most authentic books of Hadith in:****

- (The Ja'fari school of thought) (✓)
- The Hanafi school of thought
- The Maliki school of thought
- The Shafi'i school of thought

****5. The meaning of the word "Niyyah" is:****

- (Intention from the heart) (✓)
- Reciting a prayer
- Paying attention
- Acting

****6. The place of Taqwa (piety) is:****

- The brain
- The body
- (The heart) (✓)
- The soul

****7. According to Hadith, what you like for yourself, like the same for your Muslim brother:****

- Less than yourself
- (Equal to yourself) (✓)
- More than yourself- Not at all

****8. The Arabic word used for moderation is:****

- Justice
- Faith
- Goodness

- (Iqtisad) (✓)

****9. According to Hadith, the means of increasing sustenance is:****

- Speaking the truth
- (Maintaining family ties) (✓)
- Respecting elders
- Showing kindness to children

****10. Reviving the Sunnah means:****

- Acknowledging the Sunnah
- Teaching the Sunnah
- (Practicing the Sunnah) (✓) - Abandoning the Sunnah

****11. You can help an oppressor by:****

- Imprisoning him
- Punishing him
- Forgiving his oppression
- (Stopping him from committing oppression) (✓)

****12. After an action in Islam, the practice emphasized for persistence is:****

- Offering prayer

- Fasting
- Performing Hajj
- (Remaining steadfast in faith) (✓)

****13. According to Hadith, lying and foul speech during fasting:****

- Breaks the fast
- Has no effect on the fast
- (Nullifies the reward of the fast) (✓) - Reduces the reward of the fast

****14. Boasting about good deeds means:****

- Doing more good
- Offering more help
- (Boasting after doing good deeds) (✓)
- Expressing gratitude

****15. According to Hadith, the one who maintains silence is as though:****

- (Successful) (✓)
- Unsuccessful
- Speechless
- Nothing happens

****16. According to Hadith, religion is:****

- Action
- Earning
- (Goodwill) (✓)
- Knowledge

****Chapter 3:**

Thematic

Study**

****(a)**

Beliefs**

****3.1.1 - Explain the concept of the word Iman. (ERQ)****

****Q: Explain the concept of the word "Iman."****

****Answer:** Iman is an Arabic word that means certainty and affirmation. Iman is to have belief in the heart and to verbally declare**

it, meaning to wholeheartedly accept something and then declare it. Regarding this, Allah says:

"Indeed, the believers are only those who have believed in Allah and His Messenger and then doubt not."
(Al-Baqarah, 4; Al-Hujurat, 15)

In the context of Sharia, it is essential to have faith in the existence of Allah, all Prophets and Messengers, the Day of Judgment, revealed scriptures, angels, and belief in both good and bad destiny (Qadar). This means to believe in these things wholeheartedly and declare them verbally. Allah says:

"O you who have believed, believe in Allah, His Messenger, the Book He has revealed to His Messenger, and the Scripture which He revealed before. And whoever disbelieves in Allah, His angels, His Books, His messengers, and the Last Day has certainly gone far astray." (Al-Nisa, 136)

****3.1.2 - State the fundamental beliefs of Islam. (ERQ)****

****Q: State the fundamental beliefs of Islam.****

****Answer:**** The seven fundamental beliefs of Islam are:

- Belief in Allah
- Belief in the Prophets
- Belief in the revealed books
- Belief in the Day of Judgment

- Belief in the angels of Allah
- Belief in destiny (Qadar)
- Belief in life after death

Allah says:

"Righteousness is in one who believes in Allah, the Last Day, the Angels, the Book, and the Prophets." (Al-Baqarah, 177)

****3.1.3 - Describe the meaning of the words Wahid and Ahad.
(ERQ)****

****Q: Describe the meaning of the words "Wahid" and "Ahad."****

****Answer:** Both "Wahid" and "Ahad" are Arabic words and are among the names of Allah. "Wahid" is derived from the root "W-J-D," which means one, indicating that Allah is singular in His essence and attributes. "Ahad" is derived from the root "A-HD," meaning unique and incomparable, signifying that Allah is singular, solitary, and unlike anyone or anything in the entire universe.**

Moreover, Tawheed (monotheism) is an Arabic term meaning to recognize and affirm the oneness of Allah. In Sharia, it means to wholeheartedly believe in and declare "La ilaha illallah" – "There is no god but Allah." This signifies that none is worthy of worship except Allah.

****3.1.4 - Explain the concept of Tawheed with reference to the Quran and Hadith.****

****Q: Explain the concept of Tawheed with reference to the Quran and Hadith.****

****Answer:**** Tawheed is an Arabic word that means recognizing the oneness of Allah and affirming it with complete conviction, both in the heart and through verbal declaration. In Sharia, it means declaring with absolute belief, "La ilaha illallah," meaning there is no god worthy of worship except Allah.

****In the light of the Quran:****

Allah is the One and Only, and there is no one comparable to Him in the universe. Regarding this, Allah says:

" لا إِلَهَ إِلَّا اللَّهُ "

"There is no god but Allah." (Muhammad, 19)

"Muhammad is the Messenger of Allah." (Al-Fath, 29)

"Say, He is Allah, [who is] One. Allah, the Eternal Refuge. He neither begets nor is born, nor is there to Him any equivalent." (Al-Ikhlās, 1-4)

It is an established fact that Allah is unique and incomparable in the entire universe. He has no family, no offspring, and is free from any need for a spouse or children. He rules over the entire universe, and nothing can move without His command. He is fully aware of both the

visible and the hidden, and all treasures of the universe are under His control.

****In the light of Hadith:****

- The Prophet Muhammad (PBUH) said: "The greatest of the major sins is to associate others with Allah, then disobedience to parents, and then false testimony."
- The Prophet (PBUH) was asked, "What are the major sins?" He replied,
"Associating others with Allah."
- The companions asked, "Does Allah dislike this matter?" The Prophet (PBUH) responded, "Yes, it is highly detestable to Allah when someone claims that so-and-so is Allah's son or daughter." Allah despises this so much that He might cause the sky to collapse or the earth to swallow the person saying it.
- The Prophet (PBUH) said: "Do not associate anyone with Allah, even if you are burnt or killed." (Mishkat)

****3.1.5 – Provide evidence of Tawhid from the Quran, Sunnah, science, and nature.****

****Answer:**** Tawhid is an Arabic word meaning to acknowledge the oneness of Allah with full certainty in both heart and tongue. In Shariah, it

refers to believing with absolute sincerity in Allah by saying “La ilaha illallah” (There is no deity worthy of worship except Allah).

****Quranic Evidence:****

Allah is unique, alone, and singular, and there is none like Him in the universe. Allah says:

“There is no deity except Allah.” (Muhammad: 19)

“Muhammad is the Messenger of Allah; and those with him are forceful against the disbelievers, merciful among themselves.” (AlFath: 29)

“Say, He is Allah, [who is] One, Allah, the Eternal Refuge. He neither begets nor is born, nor is there to Him any equivalent.” (Surah AlIkhlas: 1-5)

It is a well-established fact that Allah is one, singular, and there is none like Him. He has no family, no children. He is free from the

complexities of family and children. He rules over the entire universe, and nothing can move without His command. He is well aware of all visible and hidden things, and the entire universe is under His control.

****Evidence from the Sunnah of the Prophet (PBUH):****

The Messenger of Allah (PBUH) said: “The greatest sin is to associate partners with Allah.” (Hadith)

The Prophet (PBUH) said: “Do not associate anyone with Allah, even if you are burned or killed.” (Mishkat)

The Prophet (PBUH) said: “Whoever sincerely says ‘La ilaha illallah’ will enter Paradise.” (Bukhari)

The person whose love, friendship, and enmity are for the sake of Allah, his faith is complete. (Bukhari)

The one who experiences the sweetness of faith is the one who accepts Allah as his Lord, Islam as his religion, and Muhammad (PBUH) as his Prophet. (Bukhari, Muslim)

****Scientific Evidence:****

Everything in the universe points to the existence of its Creator and Owner. The entire universe is a testimony to the existence of its Lord, and the system of life is not running by coincidence. Behind this magnificent system, there is a powerful force at work, and nothing can move without His will. The existence of this grand system requires Allah's will and consent.

Allah says:

“He created the earth in two days, and He is the Lord of all the worlds.” (Surah As-Sajda: 9)

“Among His signs is the creation of the heavens and the earth.” (AshShura: 29)

“In your creation and in what He scattered of moving creatures are signs for people who have firm faith.” (Al-Jathiyah: 3)

“We are able to reshape your fingertips.” (Al-Qiyamah: 4)

“So exalt the name of your Lord, the Most High, Who created and proportioned, Who destined and guided.” (Al-Ala: 1-3)

“Allah is the Lord of all the worlds.” (Al-Fatihah: 1)

Allah is the owner and controller of all treasures of the universe.

When Allah intends a matter, He says, ‘Be,’ and it is.

“He is the First and the Last.” (Al-Hadid: 4)

****3.1.6 – Define Shirk and its types (Shirk in the essence, attributes, and requirements of attributes) with reference to the Quran and Hadith. (ERQ).****

****Answer:**** The literal meaning of Shirk is partnership and association. In Shariah, Shirk refers to associating someone else with Allah in His essence or attributes. The person who commits Shirk is called a Mushrik.

Allah repeatedly emphasizes in the Quran that all mankind should worship only one Allah.

****Quranic Evidence:****

“Indeed, Shirk is a great sin.” (Luqman: 14)

“Allah does not forgive that Shirk be associated with Him.” (An-Nisa: 48)

“Do not associate anyone with Allah.” (Al-Is)

Here is the translation of the text provided:

****Kinds of Shirk (Polytheism):****

****Shirk in the Existence of Allah:****

Shirk in the existence of Allah refers to associating others with His essence, such as believing or asserting that there are other gods in this universe, or that Allah has a family or equals. All such beliefs are termed Shirk in His essence.

In the Holy Quran, Allah clearly states: “There is no god but Allah” (Muhammad: 19) – There is no one worthy of worship except Allah.

“Muhammad is the Messenger of Allah” (Al-Fath: 29) – Muhammad (SAW) is indeed the Messenger of Allah.

Say, “He is Allah, the One. He is self-sufficient, He neither begets nor is born, and there is none like unto Him.” (Al-Ikhlās: 1-5)

****Shirk in the Attributes of God:****

Shirk in the attributes of God means associating others with Allah's numerous attributes. For instance, Allah is the Creator; no one can claim that they have created a human, an animal, a tree, a plant, the sun, the moon, stars, or any mountain or valley.

One of Allah's attributive names is "Razzaq" (The Provider), meaning that He provides sustenance to all creatures in the universe, and He alone has the power over life and death. The divine statement is that "Allah is the best provider" (Al-Mu'minun: 72).

****Shirk in the Demands of Attributes (Hidden Shirk):** Hidden Shirk refers to placing more faith and reliance on one's possessions than on Allah. For instance, if a person believes that their wealth, property, children, resources, status, or relatives will help them in difficult times, and that they can overcome all worldly problems due to their wealth, then they are placing more trust in worldly means than in Allah. This mindset is termed Hidden Shirk.**

****Rational Proofs for the Existence of God:****

The existence of everything in the universe points to its Creator and Owner. All objects in the universe testify to the existence of their Lord, as this entire system of life is not running by chance but is governed by a mighty force, without whose will even a leaf cannot move. Thus, the will and command of Allah are essential to maintain the order and beauty of this magnificent universe.

In this regard, divine revelations state:

“(Allah) created the earth in two days, and He is the Lord of all worlds.” (Ha Mim Sajda: 4)

“Among His signs is the creation of the heavens and the earth and the living creatures He has dispersed in both.” (Ash-Shura: 29)

“Allah has made the sea subservient to you so that ships may sail upon it by His command.” (Al-Jathiyah: 12)

“Allah is aware of the secrets of the hearts.” (Al-Mulk: 13)

****Effects of the Belief in Tawheed (Oneness of Allah) on Individual and Collective Life:****

Answer: The belief in Tawheed has profound effects on an individual’s personal and social life, some of which are as follows:

- Due to the belief in Tawheed, a person succeeds in establishing a friendship with Allah.**
- This belief fosters a sense of freedom and independence in a Muslim, as they only consider Allah as their Lord, Provider, and Helper.**
- It instills self-respect, making a Muslim seek help only from Allah, confide their sorrows to Him alone, and rely on Him for assistance.**
- The self-respect of a Muslim demands that they bow only before Allah, fearing no worldly powers, as they know well that without Allah’s will, no one can benefit or harm them.**
- A Muslim’s nature becomes humble, utilizing all the blessings given by Allah with joy and**

gratitude, but without considering themselves the owner of worldly possessions. This makes them live a content, worry-free life.

- Muslims develop broad-mindedness and a wide heart because Islam broadens human thinking.**
- Muslims are patient, grateful, and persistent. Islam teaches firmness and courage.**
- A Muslim is obedient to Allah's commandments, avoids wrongdoing, and fears Allah.**
- Islam teaches its followers to obey the law, which is why Islam emphasizes justice and fairness.**
- Due to the blessings of Islam, a Muslim has inner peace, and in times of distress, they turn to Allah, seeking His help, resulting in peace of mind.**
- A Muslim is a model of patience and reliance on Allah, content with His will.**

****Effects of the Belief in Tawheed on Human Life (Individual and Social):****

Answer: The belief in Tawheed has profound effects on an individual's personal and social life, some of which are as follows:

- It eliminates the fear of the world from the heart, leaving only the fear of disobeying Allah.**
- It motivates a person to worship and obey Allah to seek His pleasure.**
- It guides them to live according to the rules and laws set by Allah, fostering qualities like love, compassion, sacrifice, truthfulness, promise-keeping, hospitality, respect for elders, respect for parents, punctuality, and all the attributes of a good person.**
- It develops broad-mindedness in a person, making them rise above religious sects and focus solely on serving humanity.**
- It eradicates pride and arrogance, instilling humility and modesty.**
- It instills courage, bravery, and perseverance, removing the fear of death from the heart. They stand firm against the enemies of Allah and, if they die in the path of Allah, they**

achieve the status of martyrdom; if not, they become victorious.

- On a social level, they positively influence society by being a good person.**
- They engage in congregational worship, maintain contact with others, and share in their sorrows and joys.**
- They follow the divine command of cleanliness, maintaining personal hygiene, cleanliness of clothing, body, and home.**
- They fulfill the rights of neighbors and forgive their hurtful actions.**
- They perform their work and employment with honesty, avoiding false oaths, deception, dishonesty, bribery, and earning money through illegal means.**
- They maintain good relations with close relatives, standing by them in their times of trouble and grief.**
- They fulfill the rights of both Allah and fellow human beings without negligence.**
- They observe the law and strive to establish justice in society, raising their voice against oppression.**

- They enjoin what is good and forbid what is evil.

Here is the corrected and formatted version of your multiple-choice questions with the correct answers clearly indicated:

****Multiple Choice Questions (MCQs):****

- ****Islam means:****
- **The rigid and strict beliefs of a person.**
****(b. Submission)****

- ****The first woman to accept faith was:****
- **Hazrat Aisha**
- **Hazrat Hafsa ****(c. Hazrat Khadijah)******

- ****The first child to accept faith was:****
- **Hazrat Saad**
- **Hazrat Zaid **(c. Hazrat Ali)****

- ****The best form of remembrance is:****
- **Inshallah**
- **Allahu Akbar **(c. La ilaha illallah)****

- ****The first part of the Kalima Tayyiba is:****
- **Risalat**
- **Akhirat**
- **** (c. Tawheed) ****

- ****The second part of the Kalima Tayyiba is:****
- **Ibadat**
- **Khatm-e-Nabuwwat**
- **** (c. Risalat) ****

- ****Who placed the entrails of a camel on the back of the Prophet Muhammad (PBUH) in the Kaaba?****
- **Uqbah bin Abi Talib**
- **Uqbah bin Abi Mansur **(c. Uqbah bin Abi Mu'it)****

- ****Who incited Uqbah bin Abi Mu'it to place the entrails of a camel on the Prophet Muhammad's (PBUH) back?****
 - a. Abu Sufyan**
 - b. Abdullah bin Abi Qalamkar******(c. Abu Jahl)****

- ****What was the relationship between Abu Lahab and the Prophet Muhammad (PBUH)?****
****(Uncle)****

- ****Who was the first man to accept Islam?****
- **Hazrat Umar Farooq**
- **Hazrat Zaid bin Harith **(c. Hazrat Abu Bakr Siddiq)**** ---

- ****Who was the first slave to accept Islam?****
- **Hazrat Zaid bin Harith**
- **Hazrat Amir**
**** (c. Hazrat Bilal Habshi) ****

- ****Name the first female martyr in Islam.****
- **Hazrat Ruqayyah**
- **Hazrat Amina **(c. Hazrat Sumayya)****

- ****Whose title is “Tahira” and “Umm Hind”?****
**** (Hazrat Khadijah) ****

- ****Who was titled “Umm al-Masakin”?****
****(Hazrat Zainab bint Khuzayma)****

- ****The literal meaning of “Shirk” is:****
- **Abandoning honesty ****(b. Partnership)******
c. Acceptance

- ****The first Kalima is called:** ****(a.****
Tayyiba) b. Shahada**
c. Majid

- ****The second Kalima is called:****
- **Tawhid Tajid**
- **Istighfar**
- ****(c. Shahada)****

- ****The third Kalima is called:**** ****(a. Majid)****
- **b. Tawhid**
- **Tayyib**
- **Istighfar**

- ****The opposite of Tawhid is:****
- **Shirk**
- **Nifaq**
- **Bid'ah**
- ****(d. R)****

- ****Believing in the oneness of Allah in His essence and attributes is called:** a. Iman**
- **Aqidah**
- **Tawakkul ** (d. Tawhid) ****

- ****The term used for partnership and sharing is:** a. Nifaq**
- **Fiqh**
- **Kufr**
- **** (d. Shirk) ****

- ****The opposite of Shirk is:****
- **Aqidah Risalat**
- **Aqidah Akhirah**
- **Aqidah Ba'th Ba'd al-Mawt**
- **** (d. Aqidah Tawhid) ****

3.2.1 – Describe the meaning of “Rasul” as a word and as a term.

****Answer:** The meaning of Rasul is “the one who delivers the message.” Allah Almighty has bestowed prophethood upon His special servants so that they can convey Allah’s message to His servants in simple words. The most important message of Allah is that only worship one Allah and do not associate anyone with Him.**

The status of a Rasul is higher than that of a Nabi (Prophet). The teachings of a Rasul are more comprehensive; they bear the responsibilities of preaching and propagating within their nation for a long period. They are sent with books, scriptures, Shariah (laws), rules, and regulations, including orders on what is lawful and unlawful. Besides, Rasuls migrate, and their nations even wage wars against them. In contrast, the scope of a Nabi’s preaching is more limited; they are sent to renew the message when their nation forgets the teachings of the Rasul who preceded them. However, one thing is certain: the nation to which

a Rasul or Nabi is sent, they are elevated and distinguished above all others.

3.2.2- In the light of Quranic verses, describe the characteristics of the office of Prophethood (such as humanity, guardianship, infallibility, purity of thoughts, the truthfulness of actions, and the descent of revelation).

****Answer:** All Prophets and Messengers were endowed by Allah Almighty with the following characteristics and qualities, which are as follows:**

- **Humanity:** All the Prophets and Messengers who came into the world were human beings because they were chosen to guide and lead humans; hence, humanity was essential for this office. From Prophet Adam to the last Prophet Muhammad (Peace Be Upon Him), all the messengers sent were human beings. The divine command states: “Indeed, before you, We sent [messengers] who were human beings, residents of the towns, to whom We revealed [Our message].” (Yusuf – 109)**

- ****Infallibility:**** All the Prophets who came into this world were free from sin; Allah had instilled a natural aversion to sin in their nature, so knowingly or unknowingly, they never committed any sin. The Messenger of Allah did not learn from the society, but He alone reformed this degraded society as a teacher because He was a teacher for all of humanity. Therefore, He taught people the difference between good and bad. A rough and uncultured nation quickly adopted His teachings and led the world. The divine command states: “Indeed, all the Prophets and Messengers were Our chosen and noble servants.” (Sad – 2)

- ****Guardianship:**** Prophethood or Messengership is not an office that can be achieved through hard work, asceticism, or worship; rather, it is a special rank bestowed by Allah to His chosen and exalted servants. The divine command states: “Allah knows well where to place His message.” (Al-An’am – 124)

- ****Legislator:**** The meaning of a legislator is the one who explains and lays down laws. That is, Allah

Almighty has granted Prophets and Messengers teachings, books, and scriptures, and their duty is to explain these teachings, clarify them, and enforce the laws contained within them. The Prophets explain the legal injunctions in a simple and common manner and elucidate the hidden secrets within the verses. For example, explaining the details of Salah, fasting, Hajj, and Zakat, among others. The Messenger of Allah (PBUH) explained the 6,666 verses of the Quran. The divine command states: “The responsibility of the Messenger is nothing but to convey [the message] clearly.” (An-Nahl 35)

3.2.3 – Discuss the characteristics of the Prophethood of Muhammad (PBUH) (such as universality, comprehensiveness, eternity, and finality) with arguments.

****Answer:** **Universality:** Previous Prophets were sent to specific nations and regions, whereas the teachings of Prophet Muhammad (PBUH) are for all humans until the Day of Judgment. His teachings and guidance encompass all humanity.**

Although the Prophet (PBUH) has departed from this world, His Sunnah, the Quran, and His teachings are still present in their original form. The need of the hour is to act upon them. The divine command states: “I am the Messenger of Allah to all of you.” (Al-A’raf 158)

****Finality:** After the coming of Prophet Muhammad (PBUH), the books, laws, and codes of previous Prophets were abrogated, and only the teachings of Prophet Muhammad (PBUH) and the Quran were commanded to be followed. The divine command states: “This day I have perfected your religion for you, completed My favor upon you, and have chosen Islam as your religion.” (Al-Ma’idah – 3)**

The religion was completed with the arrival of Prophet Muhammad (PBUH), and all beliefs, laws, and methods of worship were explained by Allah through the Prophet (PBUH). Therefore, since the religion is complete, there is no need for any new Prophet. The divine command states:

**“Today, I have completed your religion for you.”
(Al-Ma'idah –
3)**

Since previous Prophets' books and laws were altered, Allah Himself declared: “This is a book from Us, and We shall guard it.” (Al-Hijr – 9)

The Prophethood of Muhammad (PBUH) encompasses all of humanity, and until the Day of Judgment, every person who seeks success in this world and the hereafter can benefit from His teachings.

****Translation:****

****Finality of Prophethood:****

One hundred and twenty-four thousand prophets were sent to guide and lead humanity. Prophet Adam (A.S.) was the first prophet, while the Messenger of Allah (PBUH) was the last prophet. The chain of prophethood and messengership was completed and concluded with the Messenger of

Allah (PBUH). Hence, no prophet or messenger will come until the Day of Judgment. The Messenger of Allah (PBUH) is the Seal of the Prophets, meaning that prophethood has ended with him.

****Divine Command:****

**“Muhammad (PBUH) is not the father of any of your men, but he is the Messenger of Allah and the Seal of the Prophets.”
(Al-Ahzab, 40)**

****Khatam** is an Arabic word meaning to seal, close, and complete. Accordingly, the work of teaching the religion of Islam was completed at the hands of the Messenger of Allah (PBUH).**

****Divine Command:****

**“Today, I have completed your religion for you.”
(Al-Ma'idah, 3)**

When the religion and its teachings were completed by the Messenger of Allah (PBUH), what else would a new prophet come to explain?

Usually, a prophet is sent for one of the following four reasons:

- **Either no prophet has ever come to that nation.**
- **That nation has forgotten the teachings of their prophet or messenger.**
- **A prophet or messenger requests assistance from another prophet. For example, Prophet Musa (A.S.) asked Allah to make his brother, Prophet Harun (A.S.), a prophet.**
- **The teachings of the religion are incomplete. However, the Quran itself states: “Today, I have completed your religion for you.” (Al-Ma’idah, 3)**

Therefore, there is no need for a new prophet until the Day of Judgment.

****The Messenger of Allah (PBUH) said:****

“There will be no prophet after me, and there will be no community after my community.” (Hadith)

****Universality and Uniqueness:****

It is mentioned in the Quran that we have given you (PBUH) abundant good. The word **khair**** (good) is used in a broad sense, meaning in all matters of the universe.**

You (PBUH) have control over everything, and all the good qualities exist at their peak in your (PBUH) personality. Not only that, but your (PBUH) prophethood extends until the Day of Judgment.

****Divine Command:****

“O Prophet (PBUH), indeed, We have sent you as a witness and a bringer of good tidings and a warner to all people, but most people do not know.” (Saba, 28)

“We have given you (PBUH) al-Kawthar.” (Al-Kawthar, 1)

****The Messenger of Allah (PBUH) said:****

“I see what you do not see, and I hear what you do not hear. The sky creaks, and its creaking is true. There is not even a space of four fingers in the sky where an angel is not prostrating before Allah. If you knew what I know, you would laugh less and cry more.” (Sunan Tirmidhi)

The Messenger of Allah (PBUH) was given many miracles, some of which are mentioned below:

- The Messenger of Allah (PBUH) split the moon into two parts.**
- Pebbles in the hands of the Prophet (PBUH) recited the Kalima.**
- Animals spoke to the Prophet (PBUH).**
- A tree, at the command of the Prophet (PBUH), moved from its place and testified to the**

prophethood of the Prophet (PBUH) before a disbeliever.

- **The Prophet (PBUH) experienced the Night Journey (Isra and Mi'raj), which is a miracle.**
- **Jinn accepted Islam at the hands of the Prophet (PBUH). (Bukhari, Chapter on Miracles)**

Regarding the Prophet's (PBUH) unique status, the divine command is:

“Indeed, We have given some prophets superiority over others.” (AlIsra, 55)

3.2.4 – Suggestions for following the Prophet (PBUH) in individual and collective life:

Answer: The importance of following the Prophet (PBUH) in individual and collective life cannot be denied.

Obedience to the Prophet (PBUH) is an essential part of every Muslim's faith. The Messenger of Allah (PBUH) explained the Quran in simple

words so that people could be reformed and lead successful lives in this world and the hereafter.

The Prophet (PBUH) said to worship Allah alone, obey parents, treat neighbors well, initiate greetings, visit the sick, attend funerals, comfort people, and help them in their needs, fulfill promises, be truthful, honest, patient, grateful, and perform the remembrance of Allah and fulfill the rights of Allah and the rights of people.

By following these golden principles, any society can be exemplary.

- Peace and tranquility will be established in the society.**
- Feelings of brotherhood and unity will develop.**
- Love and harmony will increase.**
- People will share in each other's joys and sorrows.**
- Honesty, truthfulness, goodness, forgiveness, and empathy will flourish.**
- People will learn to respect and honor their parents and elders. - Patience, gratitude, and the**

remembrance of Allah will bring true happiness and peace to society.

- **Relationships among people will be built on strong foundations.**

In short, by following the Sunnah and the sayings of the Prophet (PBUH), society can easily be organized and strengthened.

****Multiple Choice Questions (MCQs):****

Correct answers are written in parentheses.

- **The literal meaning of the Arabic word ****khatam**** is:**
 - **Leaving**
 - **Starting**
 - ****Sealing** (Correct)**
 - **Accepting**
- **In which year was the Prophet Muhammad (PBUH) born?**
 - **571 AD (Correct)**
 - **572 AD - 573 AD**

- **574 AD**

- **What was the title of the Prophet Muhammad (PBUH)?**

- ****Abu Abdullah** (Correct)**

- **Abu Ibrahim**

- **Abu Tahir**

- **Where is Jannat al-Baqi located?**

- ****Medina** (Correct)**

- **Mecca**

- **Iraq**

- **Which companion was the first to confirm the incident of Mi'raj?**

- **Umar Farooq**

- ****Abu Bakr Siddiq** (Correct)**

- **Ali**

- **Uthman Ghani**

- **Where is Masjid al-Aqsa located?**

- ****Jerusalem** (Correct)**

- **Iraq**

- **Israel**

- **Palestine**

- **During his illness, the Prophet Muhammad (PBUH) appointed which companion to lead the prayers?**
- **Umar Farooq**
- **Uthman Ghani**
- **Ali**
- ****Abu Bakr Siddiq** (Correct)**

- **To whom did the Prophet Muhammad (PBUH) entrust the people's belongings at the time of migration?**
- **Abu Bakr Siddiq**
- **Uthman Ghani**
- ****Ali** (Correct)**

- **What does the term **Am al-Huzn** refer to?**
- **The year of happiness**
- ****The year of grief** (Correct)**
- **The year of sacrifice**
- **The year of migration**

- **To which companion are the most hadiths attributed?**
- **Zaid bin Thabit**
- **Anas bin Malik**
- **Abu Saeed**
- ****Abu Hurairah** (Correct)**

- **Which companion is known as the poet of the Prophet Muhammad (PBUH)?**
- ****Hassan bin Thabit** (Correct)**
- **Usama bin Zaid**
- **Zubair bin Masood**
- **Abu Ubaidah bin al-Jarrah**

- **Who is referred to as **Khatam al-Nabiyyin** (Seal of the Prophets)?**
- **Noah (A.S.)**
- **Moses (A.S.)**
- ****Muhammad (PBUH)** (Correct)**

- **How many years did the Prophet Muhammad (PBUH) spend in Mecca after declaring prophethood?**
- ****13 years** (Correct)**

- **14 years - 15 years**
- **12 years**

- **How many years did the Prophet Muhammad (PBUH) spend in Medina from migration until his passing?**

- ****10 years** (Correct)**
- **8 years**
- **14 years**
- **12 years**

- **During his Meccan life, the Prophet Muhammad (PBUH) emphasized most on:**

- **Transactions**
- **Morality**
- ****Beliefs** (Correct)**
- **Worship**

- **Which mosque is famous for receiving the command to change the Qibla?**

- **Masjid al-Nabawi**
- ****Masjid Qiblatain** (Correct)**
- **Masjid Namrah**
- **Masjid Quba**

- What was the name of Medina at the time of the emergence of Islam?
- ****Yathrib** (Correct)**
- Quba
- Jeddah
- Riyadh
- The first marriage of the Prophet Muhammad (PBUH) was with which respected lady?
- Ruqayyah
- Umm Habiba
- ****Khadijah** (Correct)**
- Aisha
- The ten companions who were

****Ashra Mubashra (Ten Companions Promised Paradise):****

- ****Hazrat Abu Bakr Siddiq** (رضى الله عنه)**
- ****Hazrat Umar ibn Al-Khattab** (رضى الله عنه)**
- ****Hazrat Uthman ibn Affan** (رضى الله عنه)**
- ****Hazrat Ali ibn Abi Talib** (رضى الله عنه)**

- ****Hazrat Talha ibn Ubaydullah** () رضى الله عنه**
- ****Hazrat Zubair ibn Al-Awwam** () رضى الله عنه**
- ****Hazrat Abdur Rahman ibn Awf** () رضى الله عنه**
- ****Hazrat Saad ibn Abi Waqqas** () رضى الله عنه**
- ****Hazrat Saeed ibn Zaid** () رضى الله عنه**
- ****Hazrat Abu Ubaidah ibn Al-Jarrah** () رضى الله عنه**

These ten companions were given the glad tidings of Paradise by the Prophet Muhammad (peace be upon him) during their lifetimes. Let me know if this is what you were asking about, or if there's something more specific you're interested in!

****Seal of Prophethood:****

One hundred and twenty-four thousand prophets were sent to guide and direct humanity. Prophet

Adam (peace be upon him) was the first prophet, while the Prophet Muhammad (peace and blessings be upon him) was the last. However, the sequence of prophethood and messengership was completed and ended with the Holy Prophet (peace be upon him). Until the Day of Judgment, no prophet or messenger will come after him. The Holy Prophet (peace be upon him) is the “Seal of the Prophets,” meaning that prophethood has been concluded with him.

The Divine Command states: “Muhammad is not the father of any of your men, but he is the Messenger of Allah and the Seal of the Prophets.” (Surah Al-Ahzab, 33:40)

The word “Khatam” in Arabic means to seal, to close, and to complete. Therefore, the work of teaching the religion of Islam was completed through the hands of the Holy Prophet (peace and blessings be upon him).

The Divine Command states: “This day I have perfected for you your religion.” (Surah Al-Ma’idah, 5:3)

When the religion and its teachings were completed by the Holy Prophet (peace and blessings be upon him), then there is no new message to bring.

A prophet is generally sent for one of the following four reasons:

- **A nation has not previously received any prophet or messenger.**
- **The nation has forgotten the teachings of its prophet or messenger.**
- 3. **A prophet or messenger requests assistance from another prophet, as Prophet Musa (Moses) (peace be upon him) requested Allah to make his brother, Prophet Harun (Aaron) (peace be upon him), a prophet.**
- 4. **The teachings of religion are incomplete.**

But the Quran itself says: “This day I have perfected for you your religion.” (Surah Al-Ma’idah, 5:3)

Therefore, there is no need for a new prophet until the Day of Judgment.

The Holy Prophet (peace and blessings be upon him) said, “There will be no prophet after me, and there will be no community after my community.” (Hadith)

****Universality and Excellence:****

The Holy Prophet (peace and blessings be upon him) has been described in the Quran as being granted “abundant goodness” (Khair-Kaseer), which in its broadest sense means all the blessings of the universe.

The Prophet (peace and blessings be upon him) possesses authority over everything in the universe, and the virtues of his personality are at

their highest degree of perfection. Moreover, his prophethood extends until the Day of Judgment.

The Divine Command states: “O Prophet, We have sent you as a bearer of good news and as a warner for all people, but most of them do not know.” (Surah Saba, 34:28)

“We have granted you abundance.” (Surah Al-Kawthar, 108:1)

The Holy Prophet (peace and blessings be upon him) said, “I see things that you do not see, and I hear things that you do not hear. The heavens are creaking, and their creaking is true. There is no space of four fingers’ breadth in the heavens where there is not an angel bowing down in prostration before Allah. If you knew what I know, you would laugh little and weep much.” (Sunan al-Tirmidhi)

Many miracles were granted to the Holy Prophet (peace and blessings be upon him), a few of which are mentioned below:

- **The Prophet (peace and blessings be upon him) split the moon into two.**
- **Pebbles glorified Allah in the Prophet's (peace and blessings be upon him) hand.**
- **Animals spoke to the Prophet (peace and blessings be upon him). - A tree moved towards the Prophet (peace and blessings be upon him) and testified to his prophethood in front of a disbeliever. - The Prophet (peace and blessings be upon him) was granted the Night Journey (Mi'raj), which is a miraculous event.**
- **Through the hands of the Prophet (peace and blessings be upon him), the Jinn accepted Islam. (Bukhari, Book of Miracles)**

Regarding the Prophet's (peace and blessings be upon him) exceptional status, the Divine Command states: "And indeed, We have preferred some prophets over others." (Surah Al-Isra, 17:55)

****Following the Holy Prophet (peace and blessings be upon him) in**

Individual and Collective Life:**

Answer: The importance of following the Holy Prophet (peace and blessings be upon him) in individual and collective life cannot be denied.

Obedience to the Holy Prophet (peace and blessings be upon him) is an essential component of every Muslim's faith. The Holy Prophet (peace and blessings be upon him) explained the Quran in simple terms so that people's lives could be reformed, leading to success in this world and the Hereafter. The Holy Prophet (peace and blessings be upon him) said to worship Allah alone, to obey parents, to be kind to neighbors, to initiate greetings of peace, to visit the sick, to attend funerals, to uplift others and be of service to them, to fulfill promises, and to practice honesty, truthfulness, patience, gratitude, remembrance of Allah, and the observance of the rights of Allah and the rights of people.

By adhering to these golden principles, any society can be perfected.

- **Peace and tranquility will be established in society.**
- **Brotherhood and fraternity will be nurtured.**
- **Love, harmony, and unity will increase.**
- **People will share in each other's sorrows and joys.**
- **Feelings of honesty, truthfulness, goodness, forgiveness, and compassion will arise.**
- **People will learn to respect and honor their parents and elders. - The atmosphere of society will be filled with serenity and true happiness through patience, gratitude, and remembrance of Allah. - People's relationships will be strengthened on solid foundations.**

In short, by following the Sunnah and Hadith of the Holy Prophet (peace and blessings be upon him), society can be easily organized and stabilized.

****Multiple Choice Questions (MCQs):****

Correct answers are written in parentheses.

- **The literal meaning of the Arabic word “Khatam” is:**
 - **To leave**
 - **To start**
 - **(To seal)**
 - **To accept**

- **The birth year of the Holy Prophet (peace and blessings be upon him) is: - 571 AD**
 - **(571 AD)**
 - **573 AD**
 - **574 AD**

- **The title of the Holy Prophet (peace and blessings be upon him) was:**
 - **Abu Abdullah**
 - **Abu Ibrahim**
 - **(Abu Tahir)**

- **Where is Jannat al-Baqi located?**
 - **(Medina)**
 - **Mecca**
 - **Iraq**

- Which companion was the first to affirm the event of the Mi'raj?

- Hazrat Umar Farooq
- (Hazrat Abu Bakr Siddiq)
- Hazrat Ali
- Hazrat Uthman Ghani

- Where is Masjid al-Aqsa located?

- Iraq
- Israel
- (Palestine)

- During the Holy Prophet's (peace and blessings be upon him) illness, which companion did he order to lead the prayers?

- Hazrat Umar Farooq
- Hazrat Uthman Ghani
- Hazrat Ali
- (Hazrat Abu Bakr Siddiq)

- To whom did the Holy Prophet (peace and blessings be upon him) entrust the belongings of the people at the time of migration?

- **Hazrat Abu Bakr Siddiq**
- **Hazrat Uthman Ghani**
- **(Hazrat Ali)**

- **What is meant by “Amul-Huzn” (Year of Sorrow)?**

- **Year of Happiness**
- **(Year of Sorrow)**
- **Year of Sacrifice**
- **Year of Migration**

- **Which companion has the most Ahadith attributed to them?**

- **Hazrat Zaid bin Thabit**
- **Hazrat Anas bin Malik**
- **(Hazrat Abu Hurairah)**

- **Who is referred to as the “Poet of the Messenger”?**

- **Hazrat Hassan bin Thabit**
- **(Hazrat Hassan bin Thabit)**
- **Hazrat Usama bin Zaid**
- **Hazrat Zubair bin Mas’ud**

- **Who is meant by the term “Khatam an-Nabiyyin” (Seal of the Prophets)?**
- **Hazrat Noah (peace be upon him)**
- **Hazrat Elias (peace be upon him)**
- **(Hazrat Muhammad (peace be upon him))**

- **How many years did the Holy Prophet (peace and blessings be upon him) spend in Mecca after the declaration of Prophethood?**
- **14 years - 15 years**
- **(13 years)**
- **12 years**

- **How many years did the Holy Prophet (peace and blessings be upon him) spend in Medina from migration until his passing?**
- **10 years - 12 years**
- **(10 years)**
- **14 years**

- **The Holy Prophet (peace and blessings be upon him) placed the most emphasis on which aspect during his time in Mecca?**
- **(Beliefs)**

- **Transactions**
- **Ethics**
- **Worship**
- **The mosque where the command for the change of Qibla was given is known as: -
Masjid Nabawi**
- **(Masjid Qiblatain)**
- **Masjid Nimrah**
- **Masjid Quba**

:

****What was the name of Medina before it became known as Medina?****

- **Mecca**
- **-(Yathrib)**
- **Quba**
- **Riyadh**

Here is your list of questions with correct answers and options included:

- ****The title of the Prophet Muhammad (peace be upon him) is:****
- **Khalilullah (Friend of Allah)**
- **Kaleemullah (Speaker of Allah)**
- **Ruhullah (Spirit of Allah)**
- ****(d. Beloved of Allah)****

- ****Who is known as the father of mankind?****
- **Prophet Noah**
- **Prophet Seth**
- **Others**
- ****(d. Prophet Adam)****

- ****Who were the first missionaries of Islam?****
- **Prophet Ibrahim (Abraham)**
- **Prophet Adam**
- **Prophet Noah**

****(d. Prophet Muhammad (peace be upon him))****

- ****Who is known by the title “Sacrificed Son”?****
- **Prophet Ismail (Ishmael)**
- **Prophet Yusuf (Joseph)**
- **Prophet Isaac**
****(d. Prophet Ibrahim (Abraham))****

- ****Which prophet gave the prophecy that the name of the prophet after him would be Ahmad?***
a. Prophet Moses (Musa)
- **Prophet David (Dawud)**
- **Prophet Noah**
****(d. Prophet Jesus (Isa))****

- ****Who is referred to as the “Father of Prophets”?****
- **Prophet Adam**
- **Prophet Moses**
- **Prophet Jacob (Yaqub)**
- ****(d. Prophet Ibrahim (Abraham))****

- ****In human history, who is known by the title “Destroyer of Idols”?****
- **Prophet Noah**
- **Prophet Adam**
- **Others**
- ****(d. Prophet Ibrahim (Abraham))****

- ****Who is the mercy to all worlds?***
- **Prophet Ibrahim (Abraham)**
- **Prophet Noah**
- **Prophet Ismail (Ishmael)**

****(d. Prophet Muhammad (peace be upon him))****

- ****(The name of Prophet Muhammad's (peace be upon him) father is:****

- **Abdul Muttalib**

- **Muttalib**

- **Abu Talib**

****(d. Abdullah)****

- ****(The name of Prophet Muhammad's (peace be upon him) mother is:****

- **Sarah**

- **Hagar**

- **Safiya**

****(d. Amina)****

.Belief in Angels:****

- – Explain the literal and terminological meanings of the word “Malaika”.

The word “Malaika” is an Arabic term that is the plural of “Malak”.

Angels are luminous creatures created from light by Allah. In Islamic terminology, angels are always engaged in the worship, obedience, and praise of Allah according to His commands. They also have the duty to convey Allah’s messages to His chosen prophets.

Angels glorify Allah and prostrate to Him. (Surah Al-A’raf, 206)

They do not disobey Allah's commands and only do what they are ordered to do. (Surah At-Tahrim, 1)

Angels are made of light, so believing in them is necessary for every Muslim and is an essential part of faith.

- – Explain the importance of belief in Angels in the light of the Quran and Hadith.**

****Answer:** The angels are mentioned in over 100 places in the Holy Quran. Allah says:**

****"Righteousness is not that you turn your faces towards the East or the West, but righteousness is in one who believes in Allah, the Last Day, the Angels, the Book, and the Prophets."**
(Surah Al-Baqarah, 177)**

****”There is no soul that does not have guardian angels over it.”****

(Surah At-Tariq, 4)

The Prophet Muhammad (peace be upon him) said: “There are no creatures in Allah’s creation more numerous than the angels, and there is no thing on the earth except that it has a guardian angel.” (Majma’ al-Zawa’id) Abdullah bin Abbas reported that the Prophet Muhammad (peace be upon him) said: “Indeed, in the earth, Allah has some angels who record the falling of leaves from the trees.”

3.3.3 – Introduce the four angels (Gabriel, Michael, Israfil, Azrael) and describe their responsibilities.

****Answer:****

- **Prophet Gabriel (Jibril)****

Prophet Gabriel is responsible for conveying Allah’s messages to the Prophets. Additionally, he controls the speed of the winds. Gabriel is highly

trusted and honored by Allah, endowed with great strength.

Allah says:

****”Indeed, this Quran is the word of a noble messenger. Possessing power and rank with the Owner of the Throne, obeyed and trustworthy.”** (Surah At-Takwir, 19-21)**

****”It was taught by one mighty in strength.”** (Surah An-Najm, 5)**

****”So, his ally is Allah and Gabriel.”** (Surah At-Tahrim, 4)**

- **Prophet Michael (Mikail)****

Prophet Michael is appointed by Allah to oversee rain, sustenance, and vegetation. Allah says:

****”Those who disbelieve in Allah, His angels, His Books, and His messengers, including Gabriel and Michael, are indeed disbelievers.”** (Surah Al-Baqarah, 98)**

- **Prophet Israfil****

Prophet Israfil is assigned the duty of blowing the trumpet on the Day of Resurrection. Allah says:

****"The Day the Trumpet will be blown."****

(Surah Al-An'am, 73) **"When the Trumpet is blown, whatever is in the heavens and whatever is on the earth will be stunned, except for whom Allah wills." (Surah Az-Zumar, 28)**

****"The Day the Trumpet is blown, and We will gather the criminals on that Day, blue-eyed."** (Surah Ta-Ha, 102)**

- ****Prophet Azrael (Azra'il)****

Prophet Azrael is also known as the Angel of Death and is responsible for taking the souls of all living beings. Allah says:

****"When death approaches any of you, Our messengers take his soul."** (Surah An'am, 61)**

****"When the wrongdoers are in the agonies of death and the angels extend their hands, saying, 'Deliver your souls.'"** (Surah An'am, 93)**

Here is the corrected list of questions with the correct answers and options included:

- ****The number of angels who question and answer in the grave will**

be:**

- **Four**
 - **Three**
 - **Five**
- **(d. Two)****

- ****The names of the angels who question in the grave are:****

- **Kiraman Katibin**
 - **Nakirin**
 - **Muqarribin**
- **(d. Munkar and Nakir)****

- ****Write the name of the most esteemed angel:****

- **Prophet Michael**
- **Prophet Israfil**
- **Prophet Azrael **(d. Prophet Gabriel)****

- ****Name the angel who brings revelation to the Prophets:****
- **Prophet Azrael**
- **Prophet Michael**
- **Prophet Israfil**
****(d. Prophet Gabriel (Jibril))****

- ****What was the responsibility of Prophet Michael (Mikail)?****
- **Taking souls**
- **Bringing revelation**
- **Blowing the trumpet**
****(d. Delivering rain)****

- ****What is the responsibility of Prophet Israfil?****
- **Delivering rain**

- **Bringing revelation**
- **Taking souls**
****(d. Blowing the trumpet)****

- ****What is the responsibility of Prophet Azrael?****
- **Delivering rain**
- **Blowing the trumpet**
- **Bringing revelation**
****(d. Taking souls)****

- ****Who is referred to as the “Spirit of Truth”?****
- **Prophet Azrael**
- **Prophet Israfil**
- **Prophet Michael**
****(d. Prophet Gabriel (Jibril))****

- ****Who is known as the Angel of Death?****
- **Prophet Israfil**
- **Prophet Gabriel**
- **Prophet Michael **(d. Prophet Azrael)****

- ****Angels are creatures of:****
- **Earth**
- **Fire**
- **Water **(d. Light)****

- ****Allah created Jinn from:****
- **Earth**
- **Light**
- **Water **(d. Fire)****

.Heavenly or Revealed Books:****

3.4.1. Name the revealed books and list the names of the Prophets to whom these books were revealed.

****Answer:** The revealed books are mentioned in three names in the Holy Quran:**

- ****Tawrat (Torah)**: Revealed to ****Prophet Moses**** (Musa). The Torah is also known as the Bible, the Old Testament, and the Hebrew Bible. Allah says:**

****"We gave the Torah in which was guidance and light."** (Surah AlMa'idah, 44)**

- ****Zabur (Psalms)**: Revealed to ****Prophet David**** (Dawud). It contains prayers and supplications. Allah says:**

****"We gave David the Zabur."** (Surah An-Nisa, 163)**

- ****Injil (Gospel)**: Revealed to ****Prophet Jesus**** (Isa). Allah says:**

****”We gave Jesus the Injil.”** (Surah Al-Ma’idah, 46)**

- ****Quran**:** The Quran is the final book revealed by Allah to ****Prophet Muhammad**** (peace be upon him) over 23 years.

The Quran distinguishes between truth and falsehood. Following the teachings of the Quran can lead to success in both this world and the Hereafter.

Allah says:

****”Indeed, this Quran is guidance.”** (Surah Al-Jathiya, 11)**

****3.4.2 – Explain the importance of the Revealed Books in the light of the Quran.****

****Answer:** All previous scriptures are the words of Allah, sent down for the guidance of His servants. However, these scriptures are no longer in their original form and have been altered by people. Despite this, they are still the words of Allah. The Quran clearly indicates that these**

books were from Allah and were sources of guidance and light. Allah says:

****”This book is the truth and confirms the previous scriptures.”**
(Surah Fatir, 31-32)**

****”We sent down the Torah in which is guidance and light.”** (Surah Al-Ma’idah, 44)**

****”We gave David the Zabur.”** (Surah An-Nisa, 163)**

****”We gave Jesus the Injil.”** (Surah Al-Ma’idah, 46)**

****”Indeed, We sent down the Quran and indeed, We will be its guardian.”** (Surah Al-Hijr, 9)**

****3.4.3 – Explain in which sense the Quran testifies the past Revealed Books.****

****Answer:** All previous Prophets were sent with clear signs and scriptures. **”For every nation there is a messenger, and when their messenger comes, the matter is judged between them in justice.”** (Surah Yunus, 47)**

Prophets were sent by Allah for the guidance and direction of humanity, and they were given revealed books and scriptures. Allah says:

****”The Quran We have sent down is a blessed book confirming what was before it.”** (Surah Al-An’am, 92)**

****”This book is the truth and confirms the previous scriptures.”**
(Surah Fatir, 31-32)**

****3.4.4 – Give an overview of some common ethical values of the past revealed books as mentioned in the Quran.****

****Answer:** The Quran and previous revealed books share several common ethical values:**

- ****Monotheism** (Tawhid), Prophethood, Belief in the Hereafter, Belief in Angels, Belief in the revealed books, Belief in Destiny, Belief in resurrection after death, and the prescribed ways of worship are common across all scriptures.**
- **All books teach the worship of one Allah.**
- ****Goodness**, **truthfulness**, **obedience to parents**, maintaining ties with relatives, kindness to orphans and the poor, compassion towards slaves and travelers, good treatment of neighbors, honesty, selflessness, sacrifice, loyalty, brotherhood, love, and compassion towards Allah's creatures are emphasized.**
- **There is a call to avoid **evil** and **sin**.**
- **Encouragement is given to seek **knowledge**.**
- ****Earning lawful sustenance** and living a righteous life is advised. Prohibitions include **murder**, **disobedience to parents**, **adultery**, **unjust killing of children**, and **false oaths**. Allah says:**

****"Worship only Allah and associate nothing with Him, and be kind to your parents, relatives,**

orphans, the needy, neighbors, strangers, friends, travelers, and servants.” (Surah An-Nisa, 36)**

****3.4.5 – Evidence for the Superiority of the Quran over Other Revealed Books (Protection, Miraculous Nature)****

****Answer:** The Quran holds superiority over other heavenly books for several reasons:**

- **The Quran is meant for every human being until the Day of Judgment**, while previous heavenly books were sent to specific nations. The Quran contains solutions to all issues that will arise until the Day of Judgment. Allah Himself has taken the responsibility for its preservation, while previous scriptures are no longer in their original form.**
- **The Quran’s teachings are comprehensive and universal**.**

In this regard, Allah says:

****”Indeed, We sent down the Reminder (the Quran) and indeed, We will be its guardian.”**
(Surah Al-Hijr, 9)**

- **The Quran’s miraculous nature is evident in that every verse is relevant to every era and every person, making it feel as if Allah is speaking directly to the reader.**
- **Every verse of the Quran is up-to-date; no letter or verse is outdated.**

****Belief in the Hereafter:****

****3.5.1 – Provide the Literal and Terminological Meaning of the Word “Aakhirah”.****

****Answer:** *Aakhirah* is an Arabic word that literally means “what comes later” or “the last**

thing.” The term *Dunya* means “the near” or “the present.” In Islamic terminology, *Aakhirah* refers to the Last Day or the Day of Resurrection, as everything in this world is transient and will eventually cease to exist. Belief in the Hereafter is essential for Muslims. Allah says:

****”Those who believe in the Hereafter are the ones who are conscious (of Allah).”** (Surah Al-Baqarah, 4)**

****3.5.2 – Describe the Difference between the World (Dunya) and the Hereafter (Aakhirah).****

****Answer:****

- **Dunya (World):****
- It is a near or present thing.**
- It is a place of trial.**
- The life of the world is temporary.**
- The blessings of the world are perishable.**
- Humans perform good or bad deeds in the world.**

- ****Aakhirah (Hereafter):****
- **It is a distant or future thing.**
- **It is the place of reward or punishment.**
- **The life of the Hereafter is eternal.**
- **The blessings of the Hereafter will be everlasting.**
- **In the Hereafter, there will be paradise or hell based on one's deeds.**

****3.5.3 – Explain the Concept of the Hereafter (Qiyamah, Life after Death, Reward, and Punishment) in the Light of the Quran and Hadith.****

****Answer:** The Quran frequently mentions the concept of the Hereafter to remind humans not to forget the purpose of their existence amidst the hustle and bustle of this world.**

****Quranic Verses:****

- ****"Fear the Day when you will be returned to Allah."** (Surah Al-Baqarah, 281)**
- ****"The Hour will come upon you suddenly."** (Surah Al-A'raf, 187)**
- ****"Indeed, Allah's grasp is severe and His punishment is severe."** (Surah An-Nisa, 84)**

****Hadith of the Prophet Muhammad (Peace Be Upon Him):****

- **The Messenger of Allah (Peace Be Upon Him) said, **"The world is the farmland of the Hereafter."****
- ****"Nothing is more dangerous than the fire of Hell."****
- ****"Those who enter Paradise will be eternally happy there."****

- ****"Paradise is surrounded by hardships and trials."****
- ****"Hellfire is surrounded by desires."****
- ****"When a person dies, their deeds cease except for three things: ongoing charity, beneficial knowledge, and a righteous child."** (Muslim)**

****3.4.4 – Prove the Belief in the Hereafter with Rational Evidence (Quran, Hadith, Science, and Nature):****

****Answer:** Rational, scientific, and natural evidence supports the belief in the Hereafter. Major scientists believe that everything in the world is rapidly moving towards its end and that one day the world and everything in it, including the moon, sun, stars, and all cosmic entities, will perish. However, the Quran and all heavenly books have clearly stated the concept of the Hereafter, and believing in it is an essential part of a Muslim's faith.**

Humans are sent to this world temporarily to perform good deeds and prepare for their eternal abode. The good or bad deeds performed in this world will be rewarded or punished on the Day of Judgment. Thus, the world is called the “farm” for the Hereafter because every deed, even as small as a mustard seed, will be weighed, and the person will receive their reward or punishment accordingly.

****Quranic Evidence:****

- ****”The Hour will come upon you suddenly.”** (Surah Al-A’raf, 187)**
- ****”I will surely fill Hell with jinn and humans all together.”** (Surah Hud, 119)**
- ****”Allah does not do injustice even as much as an atom’s weight.”** (Surah An-Nisa, 40)**
- ****”Indeed, those who have believed and done righteous deeds – We will surely not allow to be lost the reward of any who do good deeds.”** (Surah Al-Kahf, 30)**

****Hadith Evidence:****

- **The Prophet Muhammad (Peace Be Upon Him) said, **"The world is the farmland of the Hereafter."****
- ****"Nothing is more dangerous than the fire of Hell."****
- ****"Those who enter Paradise will be eternally happy there."****
- ****"Paradise is surrounded by hardships and trials."****
- ****"Hellfire is surrounded by desires."****
- ****"When a person dies, their deeds cease except for three things: ongoing charity, beneficial knowledge, and a righteous child."****

(Muslim)

****3.5.5 – The Effects of Strong Belief in the Hereafter on Individual and Societal Life (Purification of Self, Inclination towards Goodness, Aversion to Evil, Preparation for the Hereafter, Courage, Patience,**

Spending in the Way of Allah, and Sense of Responsibility):**

****Answer:**** When a person is firmly convinced of their eventual departure from this world, they strive to remain within the limits of Islam, knowing that every action will be questioned. However, if this belief weakens in society, it becomes a breeding ground for various evils like oppression, injustice, deceit, lies, rebellion, and hatred. Thus, a strong belief in the Hereafter leads to moral development and the following characteristics:

- ****Avoidance of sins****: Individuals strive to avoid sins.
- ****Purification of self****: Belief in the Hereafter leads Muslims to focus on self-purification.
- ****Inclination towards good deeds****: Belief in the Hereafter motivates Muslims to perform good deeds and avoid evil.
- ****Preparation for eternal life****: Muslims work, worship, and prepare for the eternal life of Paradise.

- ****Courage and bravery****: Belief in the Hereafter empowers Muslims to confront evils and falsehood with courage.
- ****Patience and perseverance****: Belief in the Hereafter teaches patience and enduring hardship.
- ****Generosity****: Belief in the Hereafter encourages spending in the way of Allah, as Allah appreciates spending on those in need. 8.
- ****Sense of responsibility****: Believers exhibit dedication to worship, good deeds, and fulfilling rights and duties.
- ****Promotion of modesty and morality****: There is encouragement to avoid immorality and vice.
- ****Reduction of worldly attachment****: Love for the Hereafter reduces attachment to the world.
- ****Strengthening of the relationship with Allah****: Belief in the Hereafter strengthens the connection with Allah and fosters reverence.
- ****Increased trust in Allah****: Belief in the Hereafter decreases reliance on the world and its people.

- ****Repentance and forgiveness**:** Believers feel remorse for their sins and engage in frequent repentance and seeking forgiveness.
- ****Compassion towards creation**:** There is a sense of pride in helping others and showing love and empathy.
- ****Adherence to divine laws**:** Believers follow Allah's commandments and avoid wrongful actions.
- ****Gratitude and contentment**:** Believers develop feelings of gratitude for blessings and patience during trials.
- ****Social service and love for humanity**:** Belief in the Hereafter fosters awareness of serving and loving God's creation.
- ****Effort to avoid major and minor sins**:** Individuals strive to avoid both major and minor sins.
- ****Reduction in crime and sin rates**:** Societies with a strong belief in the Hereafter tend to have lower crime and sin rates.

Here's the corrected MCQ set with the right options marked:

- ****Name the book that is most widely read in the world.****
 - **** () Al-Jil ****
 - **** () Zabur (Torah) ****
 - **** (✓) Quran Kareem ****

- ****How many chapters of the Holy Quran begin with the word “kill”?**
 - **** () 0 ****
 - **** (✓) 1 ****
 - **** () 2 ****

- ****Which is the last revealed divine book?**
 - **** () Injil (Gospel) ****
 - **** () Torah ****
 - **** (✓) Quran Kareem ****

- ****Gospel (Holy Quran) Torah****
 - **** () Gospel ****

**** (✓) Holy Quran ****

- **** () Torah ****

- ****In which language was the Holy Quran revealed? ****
 - **** (✓) Arabic ****
 - **** () Syriac ****
 - **** () Hebrew ****
 - **** () Persian ****

- **** (Arabic) Syriac Hebrew Persian ****
 - **** (✓) Arabic ****
 - **** () Syriac ****
 - **** () Hebrew ****
 - **** () Persian ****

- ****Jewelry ** - ** (✓) Jewelry ****
 - **** () Clothing ****
 - **** () Food ****

- ****Cave Hira Cave Thawr Cave Ta'if ****
 - **** (✓) Cave Hira ****
 - **** () Cave Thawr ****
 - **** () Cave Ta'if ****

- ****The name of the cave in which the first revelation was revealed is:****
 - ****(☒) Cave Hira****
 - ****(☐) Cave Thawr****
 - ****(☐) Cave Ta'if****

- ****The companion to whom Hazrat Abu Bakr Siddiq assigned the task of compiling the Quran was named:****
 - ****(☒) Hazrat Zaid bin Thabit****
 - ****(☐) Hazrat Abu Huraira****
 - ****(☐) Hazrat Ibn Masud****

- ****Hazrat Zaid bin Harith (Hazrat Zaid bin Thabit Hazrat Abu Huraira Hazrat Ibn Masud)****
 - ****(☒) Hazrat Zaid bin Thabit****
 - ****(☐) Hazrat Abu Huraira****
 - ****(☐) Hazrat Ibn Masud****

- ****He is known as the compiler of the Quran.****
 - ****(☒) Hazrat Zaid bin Thabit****

- **** () Hazrat Abu Huraira****
- **** () Hazrat Ibn Masud****
- ****Hazrat Umar Hazrat Abu Bakr (Hazrat Uthman) Hazrat Ali****
 - **** () Hazrat Umar****
 - **** () Hazrat Abu Bakr****
 - **** (✓) Hazrat Uthman****
 - **** () Hazrat Ali****
- ****In this battle, a hundred Huffaz and Qaris were martyred.****
 - **** () Battle of Badr****
 - **** () Battle of Uhud****
 - **** (✓) Battle of Yamama****
- ****Bamah****
 - **** (✓) Bamah****
 - **** () Bazar****
 - **** () Darbar****
- ****Ahzab (Confederates)****
 - **** (✓) Ahzab****

- **** () Fath (Victory)****
- **** () Jumu'ah (Friday)****
- ****Promulgation** - ** (✓) Promulgation****
 - **** () Compilation****
 - **** () Interpretation****
- ****The number of verses in the Holy Quran derived from Quranic verses is:****
 - **** () 33** - ** () 22****
 - **** (✓) 55****
- ****33 22 55****
 - **** (✓) 33****
 - **** () 22****
 - **** () 55****
- ****The World** - ** (✓) The World****
 - **** () The Universe****
 - ** () The Kingdom****
- ****The Torah was revealed to:****
 - **** () Prophet Dawood (peace be upon him)****

- **** () Prophet Jesus (peace be upon him)****
- **** (✓) Prophet Moses (peace be upon him)****
- **** () Prophet Muhammad (peace be upon him)****

- ****Prophet Dawood (peace be upon him) Prophet Jesus (peace be upon him) (Prophet Moses (peace be upon him)) Prophet Muhammad (peace be upon him)****
 - **** () Prophet Dawood****
 - **** () Prophet Jesus****
 - **** (✓) Prophet Moses****
 - **** () Prophet Muhammad****

- ****The Gospel was revealed to:****
 - **** () Prophet Dawood****
 - **** (✓) Prophet Jesus****
 - **** () Prophet Moses****
 - **** () Prophet Muhammad****

- ****(Prophet Jesus (peace be upon him)) Prophet Moses (peace be upon him) Prophet Dawood (peace be upon him) Prophet Muhammad**

(peace be upon him)**

- **** (✓) Prophet Jesus****
 - **** () Prophet Moses****
 - **** () Prophet Dawood****
 - **** () Prophet Muhammad****
-
- ****The Psalms were revealed to:****
 - **** (✓) Prophet Dawood****
 - **** () Prophet Jesus****
 - **** () Prophet Moses****
 - **** () Prophet Muhammad****
-
- ****Prophet Moses (peace be upon him) Prophet Jesus (peace be upon him) (Prophet Dawood (peace be upon him)) Prophet Muhammad (peace be upon him)****
 - **** () Prophet Dawood****
 - **** () Prophet Jesus****
 - **** (✓) Prophet Moses****
 - **** () Prophet Muhammad****

****3.6.1 Literal and Terminological Meaning of the Word “Salat”:****

****Q.** Give the literal and terminological meaning of the word Salat.**

****Answer:** The word “Salat” is an Arabic term, which means prayer, mercy, forgiveness, nobility, and purity. The word “Salat” is used in the Quran for the term “prayer.” In Islamic jurisprudence, “Salat” refers to a method of worship that serves as a means of attaining closeness to Allah. Salat was initially made obligatory at the time of the Mi’raj (the Night Journey) in the amount of fifty prayers, but it was reduced to five: Fajr, Dhuhr, Asr, Maghrib, and Isha. In addition to these obligatory prayers, Muslims also perform several other prayers, including Chasht, Ishraq, Awwabin, Tahajjud, night vigil, Istighfar, solar eclipse prayer, lunar eclipse prayer, Istisqa (rain**

prayer), Shukran (thanksgiving prayer), and fear prayers. Although the primary purpose of Salat is to gain Allah's closeness and His love and friendship, so that one can attain knowledge of Allah.

****3.6.2 Importance of Performing Salat Through the Quran and Hadiths:****

****Q.** Explain the importance of performing Salat through the Quran and Hadiths.**

****Answer:****

In the Light of the Quran:

- **“Establish the prayer.” (Al-Baqarah 2:43)**
- **“O you who have believed, seek help through patience and prayer.”
(Al-Baqarah 2:153)**
- **“And when you have finished the prayer, remember Allah while standing, sitting, or lying on your sides.” (An-Nisa 4:103)**

In the Light of Hadiths:

- **“The pillar of religion is the prayer.” (Muslim)**
- **“The prayer is the distinction between faith and disbelief.” (Tirmidhi)**
- **“The prayer is the coolness of my eyes.” (Nasa’i)**
- **“Those who pray in congregation receive twenty-seven times more reward.” (Ibn Majah)**
- **“For every step taken to attend the prayer, Allah writes reward for it.” (Ibn Majah)**

****3.6.3 Importance of Salat Over Other Ibadats:****

****Q.** Explain the importance of Salat over other Ibadats.**

****Answer:** Other acts of worship, such as fasting, zakat, and Hajj, are performed once a year or once in a lifetime. For example, Ramadan fasting is required for one month each year, and Zakat is obligatory once a year for those who are eligible. Hajj is required once in a lifetime for**

those who are able. However, Salat is obligatory for all Muslims, regardless of their wealth or health, to be performed five times a day.

The importance of Salat is such that it is the only act of worship that provides the opportunity to be in the presence of Allah five times a day. As stated in the Quran, “The prayer is prescribed for the believers at fixed times.” (An-Nisa 4:103) Salat is so crucial that it allows a person to meet Allah throughout the day.

****3.6.4- Salat Prevents Evil and Immorality, with Evidence****

****Q.** Provide evidence that Salat prevents evil and immorality.**

****Answer:** Salat is a form of worship that prevents a person from engaging in evil and immorality because it instills a mindset that creates a dislike for sins. On the other hand, the worshiper, being in a state of cleanliness and ablution, experiences a reduction in the influence**

of devils. Due to purity and cleanliness, righteous individuals are sometimes protected and safeguarded from the harm of devils, as purity is considered half of faith in Islam. Regular observance of Salat gradually purifies both the inner self and the soul, making it a divine gift that cleanses sins and directs Muslims towards righteousness and good deeds.

The Prophet Muhammad (peace be upon him) said: “The sins committed between one prayer and the next are forgiven as long as major sins are avoided.” (Hadith) The Prophet Muhammad (peace be upon him) also said: “When a person performs ablution for prayer, he is purified from sins, just as if he were washing himself in a river five times a day.” (Hadith)

****3.6.5- Impact of Congregational Prayer on Individual and Collective Life****

****Q.** Give an overview of the impact of congregational prayer on individual and collective life.**

****Answer:** The impacts of Salat on individual and collective life are as follows:**

****Individual Impacts:****

- **Through Salat, the worshiper adheres to a schedule and keeps track of time.**
- **The worshiper remains clean and takes care of personal hygiene and cleanliness.**
- **Salat fosters self-discipline and control over one's desires.**
- **The physical acts of standing, bowing, and prostrating improve blood circulation throughout the body.**
- **The person who performs Salat avoids major and minor sins, such as lying, gossiping, breaking promises, deceit, wasting time, and avoiding other immoral behaviors.**
- **Salat helps to prevent immorality and evil actions.**
- **The person who performs Salat enjoys both physical and spiritual health.**

- **Performing Salat instills a sense of responsibility in the individual.**

****Collective Impacts:****

- **Congregational prayers promote punctuality and adherence to time.**
- **Social relationships are strengthened as worshipers share in each other's joys and sorrows.**
- **Salat fosters empathy, selflessness, and patience.**
- **It prevents Muslims from engaging in social evils.**
- **Salat encourages justice, fairness, and cleanliness, leading to a purified environment in society.**
- **Performing prayers in congregation fosters unity and solidarity among Muslims, sending a positive message to the world.**
- **Congregational prayer demonstrates the unity, strength, and mutual agreement among Muslims, creating a sense of respect and awe among those opposed to Islam.**

In summary, the performance of congregational Salat has numerous positive effects on both individual and collective life.

****3.6.6- Importance of Congregational Prayer:****

****Answer:****

The importance of congregational prayer includes:

- ****Unity and Strength:**** Congregational prayer demonstrates the unity, strength, and mutual agreement of Muslims, which sends a message of solidarity to opponents of Islam, thereby establishing respect and reverence among them.
- ****Social Harmony:**** It fosters unity and agreement within society, and sends a positive message from Muslims to the world. Socially, congregational prayer ensures punctuality as the prayer times in

mosques are fixed, and all worshipers adhere to this schedule.

- ****Healthy Social Relations:****
Congregational prayer helps establish healthy social relations.
- ****Increased Reward:**** **The Prophet Muhammad (peace be upon him) said:**
“Those who pray in congregation receive twenty-seven times more reward.” (Ibn Majah) **Additionally, for every step taken to attend the prayer, reward is written by Allah. (Ibn Majah)**

In summary, the performance of congregational Salat has many positive effects on both individual and collective life.

Here’s the corrected MCQ set with the right answers marked:

- **The foundation of Islam is built upon pillars.**
- **(✓) True**

- **False**

- **The first obligatory act of worship was:**

- **Fasting**

- **(✓) Prayer**

- **Zakat**

- **On the Day of Judgment, the first account will be taken of:**

- **(✓) Prayer**

- **Zakat**

- **Sacrifice**

- **The pillar of Islam is:**

- **(✓) Prayer**

- **Fasting**

- **Zakat**

- **Which obligation in Islam was prescribed in the heavens instead of on earth?**

- **Hajj**

- **Zakat**

- **(✓) Prayer**

- At which occasion was prayer made obligatory?
 - Night of Al-Baraat
 - Night of Qadr
 - (✓) Night of Mi'raj
-
- When was prayer made obligatory?
 - (No answer provided)
-
- Which pillar of Islam is referred to as the
“Miraj” of a believer? - Fasting
 - Zakat
 - Jihad
 - (✓) Prayer

The correct answer for the question:

****9. The Du'a Qunoot is recited in which prayer?****

- Fajr
- Dhuhhr
- Isha (✓)
- Maghrib

- **The name of the first mosque in Islam is:**
- **Masjid al-Haram**
- **(✓) Masjid Quba**
- **Masjid Qiblatain**
- **Masjid Nabawi**

- **The hypocrites built a mosque in Medina:**
- **Masjid Asr**
- **Masjid Qasr**
- **(✓) Masjid Dhirar**
- **Masjid Muslim**

- **The prayer performed during travel is called:**
- **Salat al-Tasri'**
- **(✓) Salat al-Qasr**
- **Salat al-Hajat**
- **Salat al-Musafir**

- **The number of obligatory units (Rak'ahs) in the five daily prayers is: - (✓) 17**
- **13 - 14**
- **18**

- **The funeral prayer is considered a:**
- **(✓) Fard Kifayah**
- **Fard Ayn**
- **Wajib**
- **Mustahabb**

- **Salat al-Istisqa is performed for:**
- **Solar eclipse**
- **Seeking sunlight**
- **(✓) Rain**
- **Lunar eclipse**

- **Salat al-Khusuf is performed during:**
- **Earthquake**
- **Drought**
- **(✓) Lunar eclipse**
- **Solar eclipse**

- **The name of the voluntary prayer performed from midnight until Fajr is:**
- **Ishraq**

- Chasht
- (✓) Tahajjud
- Nawafil

• Which pillar is referred to as the key to paradise?

- Hajj
- Zakat
- Fasting
- (✓) Prayer

• The total number of obligatory acts in Wudu is:

- (✓) 5
- 4
- 2

• The reward for praying in congregation is how much more compared to praying alone?

- 22 times
- (✓) 27 times

- **How many Takbirs are there in the funeral prayer?**
- (✓) 4
- 5 - 2
- 30
- **The reward for one prayer in the Sacred Mosque (Masjid al-Haram) is:**
- 100,000 prayers - 200,000 prayers - 300,000 prayers
- (✓) 50,000 prayers

Here's the corrected information:

****24. The name of the oldest mosque in the world is:****

- Masjid Quba (✓)
- Masjid al-Aqsa
- Masjid al-Haram
- Masjid Fath

****25. The second oldest mosque after Masjid al-Haram is:****

- **Masjid al-Aqsa (✓)**
- **Masjid Dhirar**
- **Masjid Quba**
- **Masjid Qiblatain**

26. The best form of Dhikr (remembrance of Allah) is:

- **Fasting**
- **Hajj**
- **Zakat**
- **(✓) Prayer**

****3.7.1 – Literal and Terminological Meaning of the Word “Zakat”:****

****Question:** Explain the literal and terminological meaning of the word “Zakat.”**

****Answer:** The word “Zakat” is an Arabic term derived from “Zaki,” which means to purify, grow, and increase. Zakat is a financial act of worship which means purifying wealth. In Islamic jurisprudence, Zakat refers to the mandatory charity given by a person who possesses the**

minimum threshold of wealth (Nisab) after a year has passed. It is 2.5% (one-fourth of ten percent) of that wealth, which is then given to the poor and needy. For example, if someone has one hundred thousand rupees at the end of the year, they are required to give two thousand five hundred rupees to those in need. Zakat was made obligatory in the second year of Hijra. It is an annual financial obligation.

****3.7.2 – Importance and Excellence of Zakat as Mentioned in the Quran and Hadiths:****

****Question:** Highlight the importance and excellence of Zakat as mentioned in the Quran and Hadiths.**

****Answer:****

****Importance of Zakat in the Quran:****

- “Those who spend their wealth in the way of Allah for His pleasure are the ones who**

will multiply their wealth.” (Surah Ar-Rum, 39)

- **“The believers who establish prayer and give Zakat.” (Surah AtTawbah, 11)**
- **“Continue to pray and give Zakat.” (Surah Al-Muzzammil, 20)**

****Importance of Zakat in Hadith:****

- **The Prophet Muhammad (peace be upon him) said, “There is no Zakat on a Muslim’s horse or slave.” (Bukhari)**
- **The Prophet Muhammad (peace be upon him) said, “Protect your wealth with Zakat.” (Majma’ al-Zawa’id)**
- **The Prophet Muhammad (peace be upon him) said, “Charity reaches the hand of Allah before it reaches the hand of the poor.” (Narration)**

- **The Prophet Muhammad (peace be upon him) said, “Islam is built upon five pillars: 1. The testimony that there is no deity but Allah and Muhammad is His Messenger. 2. Establishing prayer. 3. Giving Zakat. 4. Performing Hajj to the House (Kaaba). 5. Fasting during Ramadan.” (Bukhari and Muslim)**

****3.7.3 – Nisab (Threshold) for Zakat (Gold, Silver, and Agricultural Produce):****

****Answer:****

****Nisab for Zakat:****

- ****Gold:** 7.5 Tolas (approximately 87.48 grams)**
- ****Silver:** 52.5 Tolas (approximately 612.36 grams)**
- ****Agricultural Produce:** One-tenth (10%) for produce irrigated naturally; one-half (5%) for produce irrigated with artificial means**

- ****Livestock:****
- **For camels: One camel is required for every five camels**
- **For cows and buffaloes: One calf is required for every forty cows or buffaloes**
- **For sheep: One sheep is required for every forty sheep**

****‘Ashr:****

****‘Ashr** is an Arabic word meaning “one-tenth.” In agriculture, onetenth (10%) of the produce is given as charity. Zakat is also obligatory on agricultural produce, known as **‘ushr**. Zakat is obligatory on produce exceeding 30 *maunds* (a unit of weight). However, the amount of Zakat differs between irrigated and rain-fed lands.**

****3.7.4 – Discussion on the Disbursement of Zakat in the Light of the Quran and Hadiths:****

****Question:** Explain the distribution of Zakat in the light of the Quran and Hadiths.**

****Answer:****

****Uses of Zakat:****

- ****The Quranic Injunction:** Zakat is due to the poor (faqir) and the needy (miskin), those who collect Zakat (Zakat collectors), new Muslims (muallafatu qulub), freeing captives (riqab), those in debt (gharin), those striving in Allah's cause (fi sabilillah), and travelers (ibn al-sabil). (Surah At-Tawbah, 60)**
- ****Poor (Faqir):** The poor are those lacking basic necessities. Zakat can be spent on them.**
- ****Needy (Miskin):** The needy are individuals who do eat but whose income is less than their expenses, meaning their expenditures are high. Despite their**

struggles, they maintain their dignity and do not openly express their difficulties.

- ****Collectors of Zakat (Aamil Zakat):****
These are individuals who collect Zakat. It is the responsibility of the government to collect Zakat, and hence, the salaries of Zakat collectors can be paid from Zakat funds as their work is solely dedicated to this task.
- ****New Muslims (Muallafatu Qulub):****
When a non-Muslim converts to Islam, they may face severe social and economic ostracism from their family and community. The Islamic state is responsible for ensuring their needs and protecting their life and property, which can be supported through Zakat funds.
- ****Captives (Riqab):**** **Zakat can also be used to free slaves or captives. If the amount is substantial, several people can pool their Zakat to free one captive.**

- ****Debtors (Gharimin):**** Zakat can be used to relieve the debt burden of individuals, whether alive or deceased. The Islamic state has the responsibility to support such individuals, but this can also be done on an individual and collective level today.
- ****In the Cause of Allah (Fi Sabilillah):**** Zakat can be used for various charitable purposes such as educational expenses for poor children, marriage arrangements for poor girls, medical treatment, and support for orphans and the destitute.
- ****Travelers (Ibn al-Sabil):**** If a traveler faces difficulties like losing money, theft, or other financial issues, they can be assisted with Zakat funds from the treasury. Their travel expenses can be covered through Zakat at both individual and collective levels.

****3.7.5 – Describe the Economic Benefits of Paying Zakat. (CRQ)****

****Answer:****

- ****Reduction of Poverty and Destitution:****
Paying Zakat helps alleviate poverty and economic hardship in society.
- ****Strengthening of the Economy:**** Zakat contributes to the overall economic strength of the country.
- ****Increased Development Projects:****
There is an increase in developmental activities and projects within the country.
- ****Creation of Employment Opportunities:**** This leads to the generation of more job opportunities, which helps in reducing unemployment.

- ****Establishment of Educational and Welfare Institutions:** Zakat helps in setting up schools, colleges, universities, and shelters.**
- ****Enhanced Public Welfare:** It enables the execution of various public welfare projects.**
- ****Improved Standard of Living:** The quality of life improves for people, meeting their basic needs such as food, clothing, shelter, education, and better health.**

****3.7.6 – Discuss the Implementation and Impact of Zakat in the Current Era. (ERQ)****

****Question:** Give an overview of the impact of the current system of paying Zakat in our country.**

****Answer:****

The collection of Zakat is the responsibility of the government, as indicated in the Quran, which suggests that the collection should be managed through Zakat collectors appointed by the government. However, it is essential for Zakat to be collected after a year has passed on the wealth. Unfortunately, in our context, the Shariacompliant system for collecting Zakat is often overlooked. Instead, Zakat is automatically deducted from bank accounts on the first day of Ramadan and deposited into the state treasury without proper consideration of whether a year has passed on the wealth.

A crucial issue is whether the Zakat collected is indeed distributed fairly among the needy. Unfortunately, there are cases where affluent individuals use Zakat funds for personal religious activities like Hajj and Umrah, while the poor, needy, and destitute continue to suffer. To address this, a large team is needed to audit the wealth, ensure that a year has passed, and then collect and distribute Zakat accordingly.

Here is the corrected MCQ set with the correct answers marked:

- **Who waged a jihad against those who denied Zakat?**
- **(✓) Hazrat Abu Bakr**
- **Hazrat Umar Farooq**
- **Hazrat Ali**
- **Hazrat Uthman**

- **How many categories are there for the recipients of Zakat?**
- **10**
- **(✓) 8**
- **6**
- **12**

- **What is the Nisab for silver?**
- **(✓) 52.5 tolas**
- **51 tolas - 30 tolas**
- **25 tolas**

- **What is the Nisab for gold?**

- (✓) 7.5 tolas
- 8 tolas
- 5 tolas
- 3.5 tolas

- What term is used in the Quran for those who collect Zakat?
- (✓) Aamilin
- Misakin
- Ulama
- Muallimin

****2. What Type of Worship is Zakat?****

- ****Spiritual****
- ****Financial**** (✓)
- Physical

****In Islamic economy, which of the following is referred to as the backbone?****

- Jizyah
- 'Ushr
- ****Zakat**** (✓)
- Tax

****When were the rulings for Zakat fully obligated?****

- ****8 AH** (✓)**
- **10 AH**
- **1 AH**

****How many times does the word Zakat appear in the Quran?****

- ****32 times** (✓)**
- **23 times**
- **33 times**
- **30 times**

****Which pillar of Islam purifies a Muslim's wealth?****

- ****Zakat** (✓)**
- **Prayer**
- **Hajj**
- **Fasting**

****What are those poor individuals who do not possess enough wealth called?****

- ****Miskin (Needy)** (✓)**
- **Faqeer (Poor)**
- **Ibn Sabeel (Wayfarer)**
- **Mudar**

****What does 'Aashr mean?****

- ****One-tenth** (✓)**
- **One-fifth**
- **One-fourth**
- **One-half**

****What is the term for the Zakat on agricultural produce?****

- ****'Ushr** (✓)**
- **Kharaj**
- **Tax**

****On which type of wealth is Zakat obligatory after how much time has passed?** - **One year** (✓)**

- **Two years**
- **Same year**
- **Four years**

****Which pillar of Islam requires a financial sacrifice?****

- ****Zakat**** (✓)
- **Fasting**
- **Jihad**

****What is the annual prescribed Nisab for Zakat?****

- **One percent**
- **Two percent**
- ****2.5 percent**** (✓)
- **One and a half percent**

****3.8.1 – Explain the Literal and Terminological Meaning of the Word “Sawm”. (ERQ)****

****Question:**** Explain the literal and terminological meaning of the word “Sawm.”

****Answer:****

****Sawm** is an Arabic word that means to abstain or restrain oneself. In Shariah terminology, Sawm refers to the practice of abstaining from eating, drinking, and fulfilling sensual desires from dawn to sunset with the intention of worship. It is observed to seek Allah's pleasure. As commanded by Allah:**

*****"Complete the fast from dawn to sunset."**
(Surah Al-Baqarah 2:187)**

****3.8.2 – Discuss the Importance and Excellence of Fasting in the Light of the Quran and Hadiths. (CRQ)****

****Answer:****

****Importance of Fasting in the Light of the Quran:****

- ***"Complete the number of days (of fasting)."**
(Surah Al-Baqarah 2:185)
- ***"A fast is redeemed by feeding a poor person."** (Surah AlBaqarah 2:184)**

- ****”The Quran was revealed in the month of Ramadan.”** (Surah Al-Baqarah 2:185)**

****Importance of Fasting in the Light of Hadiths:****

- ****”Fasting is a shield against Hell.”** (Musnad Ahmad)**
- ****”The supplication of a fasting person is accepted by Allah at the time of Iftar.”** (Ibn Majah)**
- ****”Fasting people will enter Paradise through a gate called ArRayan.”** (Bukhari)**
- ****”A fasting person has two moments of joy: 1. At the time of Iftar, and 2. When meeting Allah.”****

****3.8.3 – State the Aims and Objectives and Norms of Fasting in the Light of the Quran and Hadiths. (ERQ)****

****Answer:****

****Objectives and Aims of Fasting:****

- **The primary aim of fasting is ****self-restraint**** or ****selfpurification****. This involves abstaining from worldly desires and focusing solely on seeking Allah's pleasure and approval. - Fasting helps develop ****piety**** (taqwa), control over personal desires, and avoidance of sins, while also increasing empathy for others' hardships.**
- **It is a physical act of worship mandated by Allah for Muslims for one month each year. Through it, a person gains closeness and approval from Allah.**

****In the Light of the Quran:****

- ****"Fasting has been prescribed for you so that you may attain piety."** (Surah Al-Baqarah 2:183)**
- ****"Complete the fast until nightfall."** (Surah Al-Baqarah 2:187)**

****In the Light of Hadiths:****

- ****"Fasting is a shield against Hell."** (Musnad Ahmad)**
- ****"The supplication of a fasting person is accepted by Allah at Iftar."** (Ibn Majah)**
- ****"Fasting people will enter Paradise through the gate of Ar-Rayan."** (Bukhari)**
- ****"A fasting person has two moments of joy: 1. At the time of Iftar, and 2. When meeting Allah."****

****3.8.4 – Discuss the Physical and Spiritual Benefits of Observing Fasting. (CRA)****

****Answer:****

****Physical Benefits of Fasting:****

- **Medical science has shown that fasting has significant positive effects on human health.**
- **According to doctors, fasting not only improves the overall human bodily system but also strengthens and enhances it.**

****Physical Benefits of Fasting:****

- ****Digestive System:**** Fasting improves the digestive system, blood circulation, brain function, and overall physical performance. -
- ****Reduction of Harmful Fat:**** Fasting reduces or eliminates harmful fat and cholesterol in the body.
- ****Elimination of Acidity:**** It helps to alleviate acidity.
- ****Liver and Stomach:**** Fasting gives rest to the liver and stomach, enhancing their functionality.
- ****Kidneys:**** The kidneys perform their functions effectively. - ****Cancer Protection:**** Recent studies suggest that fasting may protect against diseases like cancer.

****Spiritual Benefits of Fasting:****

- ****Enhanced Spiritual Abilities:**** Fasting significantly increases spiritual capabilities.
- ****Increased Spiritual Strength:**** It greatly enhances one's spiritual strength.
- ****Willpower and Focus:**** Spiritual strength improves willpower and concentration.
- ****Health Connection:**** Good spiritual health leads to commendable physical health.
- ****Knowledge and Proximity to Allah:**** Spiritual strength and power aid in attaining knowledge of and closeness to Allah.
- ****Piety and Abstinence:**** Fasting fosters piety and self-discipline.
- ****Time Awareness:**** It instills a sense of time management. - ****Purity and Worship:**** It maintains cleanliness and encourages worship for Allah's pleasure.
- ****Avoidance of Sin:**** It helps in avoiding sins and evil deeds. - ****Overall Health:**** Fasting positively impacts physical, mental, and psychological health.

****3.8.5 – Elaborate on the Virtues of the Month of Ramadan. (ERQ)****

****Virtues of the Month of Ramadan:****

- ****Ramadan is the Month of Allah:** Ramadan is considered the month of Allah.**
- ****First Ten Days:** The first ten days of Ramadan are for mercy.**
- ****Second Ten Days:** The second ten days are for forgiveness.**
- ****Third Ten Days:** The last ten days are for seeking refuge from Hell.**
- ****Night of Decree:** The last ten days include Laylat al-Qadr (Night of Decree), which is the most superior night.**
- ****Revelation of Holy Books:** All holy scriptures were revealed during Ramadan, in addition to the Quran.**
- ****Revelation of the Quran:** The Quran, which serves as guidance for people, was revealed in Ramadan. (Surah Al-Baqarah 2:185)**

- ****Scriptures Revealed to Prophets:****
 - ****Psalms to Prophet David:**** On the 12th of Ramadan.
 - ****Torah to Prophet Moses:**** On the 2nd of Ramadan.
 - ****Gospel to Prophet Jesus:**** On the 18th of Ramadan.
 - ****Quran:**** On the 24th or 27th of Ramadan. (Brief History of Damascus)
- ****Taraweeh Prayers:**** Congregational Taraweeh prayers are performed in Ramadan, during which the entire Quran is recited.
- ****Itikaf (Spiritual Seclusion):**** People observe Itikaf during the last ten days of Ramadan.

****12. Fidyah, Fitr, and Zakat are paid with great sincerity during Ramadan.****

****3.8.6 – Describe the Sunnah Acts of Ramadan (Tahajjud, Frequent Charity, Recitation of the Quran, Sunnah Prayers, I'tikaf, and Fitr).****

****Answer – Sunnah Acts:****

1. **Tahajjud:**

- In Ramadan, Taraweeh prayers are performed in congregation, during which the Quran is recited.

2. **Frequent Charity:**

- During Ramadan, Fidyah, Fitr, and Zakat are paid with great sincerity.

3. **Recitation of the Quran:**

- The Quran was revealed in Ramadan; hence, Muslims particularly focus on reciting the Quran during this month.

4. **Sunnah Prayers:**

- During Ramadan, Muslims recite Sunnah prayers at Suhoor and Iftar times.

5. **I'tikaf:**

- **In the last ten days of Ramadan, many Muslims perform I'tikaf in mosques, while women arrange I'tikaf at home.**

****3.8.7 – Elaborate on the Importance and Excellence of the Night of Power (Shab-e-Qadar). (ERQ)****

****Answer – Importance and Excellence of Shab-e-Qadar:****

- ****Searching for Shab-e-Qadar:**** In the last ten days of Ramadan, it is recommended to seek the Night of Power during the odd nights (21st, 23rd, 25th, 27th, 29th). However, most scholars agree that the 27th night is Shab-e-Qadar, though some believe it shifts each year.
- ****Revelation of Surah Al-Qadar:**** Allah has emphasized the importance of this night by revealing a Surah (Surah Al-Qadar). Divine words:

- **“Indeed, We sent the Quran down during the Night of Decree.”**
 - **“And what can make you know what is the Night of Decree?”**
 - **“The Night of Decree is better than a thousand months.”**
 - **“The angels and the Spirit descend therein by permission of their Lord for every matter.”**
 - **“Peace it is until the emergence of dawn.” (Surah Al-Qadar 97:1-5)**
 - ****Night of Revelation:** The Quran was revealed during the Night of Power, making Ramadan, the month in which it was revealed, particularly virtuous as it is the month of Allah.**
 - **Here is the corrected MCQ set with the correct answers marked:**
-
- **1. **Fasting is a type of worship:****
 - **- Physical**
 - **- Financial**
 - **- **Spiritual** (✓)**

-

- **2. **The Arabic word used for fasting in the Quran and Sunnah is:****
- - ****Sawm** (✓)**
- - **Salah**
- - **Zakat**
- - **Hajj**

-

- **3. **Ramadan is which month in the Islamic year?****
- - **Second**
- - **Tenth**
- - ****Ninth** (✓)**

-

- **4. **When was fasting made obligatory for Muslims?****
- - ****2 Hijri** (✓)**
- - **3 Hijri**
- - **5 Hijri**

-

- **5. **On how many days in the year is fasting prohibited?****
- - ****2** (✓)**

- - 5

-

- **6. **The first revelation to Prophet Muhammad (Peace Be Upon Him) occurred in which Islamic month?****
- - Shawwal
- - Ramadan
- - Rabi' al-Awwal
- - ****Rajab** (✓)**

-

- **7. **In which Islamic month does the most rain of blessings occur?**** - -
Muharram
- - Rabi' al-Awwal
- - ****Ramadan** (✓)**
- - Shaban

-

- **8. **Allah says: “Fasting is for Me, and I will reward it.”****
- - Prayer
- - Zakat
- - Hajj
- - ****Fasting** (✓)**

-

- **9. **Which pillar of Islam is considered a shield?****
- **- Zakat**
- **- Jihad**
- **- Prayer**
- **- **Fasting** (✓)**

-

- **10. **What is the third important pillar of Islam?****
- **- Fasting**
- **- Prayer**
- **- Hajj**
- **- **Zakat** (✓)**

-

- **11. **The night of worship that is better than a thousand months is:****
- **- **Shab-e-Qadar** (✓)**
- **- Shab-e-Barat**
- **- Shab-e-Miraj**
- **- Shab-e-Jumma**

-

- **12. **What is the first ten days of Ramadan called?****
- **- Ashra-e-Najat**

- - Ashra-e-Maghfirat
- - ****Ashra-e-Rahmat**** (✓)
- - Ashra-e-Rahat

-

- **13. **What is the third ten days of Ramadan called?****
- - Ashra-e-Rahat
- - Ashra-e-Rahmat
- - Ashra-e-Najat
- - ****Ashra-e-Nar-e-Jahannam**** (✓)

-

- **14. **What is the first month of the Islamic calendar?****
- - Ramadan
- - ****Muharram**** (✓)
- - Rajab
- - Shaban

-

- **15. **The meaning of I'tikaf is:****
- - ****To stay in seclusion**** (✓)
- - To remain in prayer
- - To be in prostration
- - To stay awake

- - To stay in the mosque

-

- **16. **What is the Zakat of the body called?****

- - Prayer
- - Hajj
- - ****Fasting**** (✓)

-

- **17. **Which pillar of Islam fosters self-discipline?****

- - Zakat
- - Prayer
- - ****Fasting**** (✓)

-

- **18. **On which date of Ramadan was Pakistan created?****

- - ****22 Ramadan**** (✓)
- - 20 Ramadan
- - 25 Ramadan
- - 27 Ramadan

-

- **19. **Which major battle occurred in Ramadan?****

- - ****Battle of Badr**** (✓)
- - **Battle of Uhud**
- - **Battle of Khandaq**
- - **Battle of Shain**

Here are the questions with the correct answers chosen:

- ****Ramadan is which month in the Islamic year?****
 - ****Second****
- ****When was fasting made obligatory for Muslims?****
 - ****2 Hijri****
- ****On how many days in the year is fasting prohibited?****
 - ****2****

- ****The first revelation to Prophet Muhammad (Peace Be Upon Him) occurred in which Islamic month?****
 - ****Ramadan****
- ****In which Islamic month does the most rain of blessings occur?** - **Ramadan****
- ****Allah says: “Fasting is for Me, and I will reward it.”****
 - ****Fasting****
- ****Which pillar of Islam is considered a shield?****
 - ****Fasting****
- ****What is the third important pillar of Islam?****
 - ****Fasting****

- ****The night of worship that is better than a thousand months is:** - ****Shab-e-Qadar******
- ****What is the first ten days of Ramadan called?****
 - ****Ashra-e-Rahmat****
- ****What is the third ten days of Ramadan called?****
 - ****Ashra-e-Najat****
- ****What is the first month of the Islamic calendar?****
 - ****Muharram****
- ****The meaning of I'tikaf is:****
 - ****To stay in the mosque****
- ****What is the Zakat of the body called?****
 - ****Fasting****

- ****Which pillar of Islam fosters self-discipline?****
 - ****Fasting****
- ****On which date of Ramadan was Pakistan created?****
 - ****27 Ramadan****
- ****Which major battle occurred in Ramadan?****
 - ****Battle of Badr****

3.9.1- Explain the literal and terminological meanings of the word Hajj.**

****Answer:****

Hajj is an Arabic word, and its literal meaning is the intention to visit. In Islamic terminology, Hajj means traveling to the Kaaba with the intention of worship and visiting it. It refers to the specific days of Dhul-Hijjah during which visiting the Kaaba and performing the other rites of Hajj is undertaken. Hajj

is the fifth pillar of Islam and is considered both a financial and physical act of worship, sometimes referred to as a comprehensive act of worship.

****3.9.2- Give an overview of the historical background of Hajj in the light of the Quran.****

****Answer:****

The historical background of Hajj:

Hajj was made obligatory for Muslims in the 9th year of Hijrah. However, the Prophet Muhammad (Peace Be Upon Him) did not perform Hajj in the first year; instead, he sent Abu Bakr Siddiq as the leader of the Hajj. Consequently, approximately 300 people performed Hajj that year. The Prophet Muhammad (Peace Be Upon Him) performed his first and last Hajj in the 10th year of Hijrah, which was attended by about 124,000 people. The Prophet Muhammad (Peace Be Upon Him) performed all the rites of Hajj in that year and delivered the Farewell Sermon on the plain of Arafat, which is historically

known as the Farewell Sermon (Khutbah-eHijjatul Wada). The Prophet Muhammad (Peace Be Upon Him) performed one Hajj and two Umrahs during his lifetime.

****3.9.3- Explain the obligation of Hajj in the light of the Quran and Hadiths.****

****Answer:****

****In the light of the Quran:****

Hajj is an obligatory act of worship for every sane, mature, and financially capable Muslim, both male and female, at least once in their lifetime.

Hajj is both a physical and financial act of worship, and it holds great importance and virtue. Allah says:

- “The pilgrimage is a duty people owe to Allah, for those who are able to undertake the journey to it.” (Surah Al-Imran 3:97)**

- **“Hajj is in the well-known months.” (Surah Al-Baqarah 2:197)**
- **“Complete the Hajj and Umrah for Allah.” (Surah Al-Baqarah 2:196)**

****In the light of Hadiths:****

**The Prophet Muhammad (Peace Be Upon Him) said:
“Perform Hajj and Umrah, for they remove poverty and sins as the furnace removes impurities from iron, silver, and gold.” (Tirmidhi)**

****3.9.4- Explain the difference between the performance of Hajj and Umrah.****

****Hajj:****

- **Hajj has a specific month; it can only be performed in Dhul-Hijjah.**
- **Hajj includes standing at Arafat and listening to the Hajj sermon.**

****Umrah:****

- Umrah can be performed at any time of the year.
- Umrah does not include standing at Arafat or the Hajj sermon.

Here is the translation:

****3.9.5- State the rites (Manasik) of Hajj.****

****Answer:****

The rites of Hajj:

****Miqat:****

Miqat refers to the designated places where pilgrims put on the Ihram with the intention of performing Hajj.

****Ihram:****

Ihram is a state of consecration characterized by wearing two plain white sheets, which all pilgrims wear.

****Tawaf:****

Tawaf involves making seven circuits around the Kaaba. Each circuit begins at the Black Stone (Hajar al-Aswad) and ends there. After completing the Tawaf, the Black Stone is kissed, a practice known as Istilam.

****Standing at Arafat (Wuqoof Arafat):****

This involves staying in the plain of Arafat on the 9th of Dhul-Hijjah, listening to the Hajj sermon, and performing the combined prayers of Dhuhr and Asr at the mosque in Nimrah. This act is called Wuqoof Arafat.

****Respect (Ihtiram):****

This is the most significant pillar of Hajj. If it is performed, Hajj is considered complete; if missed, Hajj remains incomplete. The Prophet Muhammad (Peace Be Upon Him) delivered the Farewell Sermon on the 9th of Dhul-Hijjah in the plain of Arafat. Following his example, the Imam of the Kaaba repeats these rites.

****Muzdalifah:****

After Arafat, all pilgrims head towards the hills of Muzdalifah, where they spend the night under the open sky and engage in worship.

****Rami (Stoning of the Jamarat):****

Rami involves throwing stones at the pillars, representing the rejection of Satan. This rite is also a Sunnah of Ibrahim (Abraham).

****Sacrifice (Qurbani):****

Pilgrims perform the sacrificial slaughter of animals during Hajj, following the Sunnah of Ibrahim. After the sacrifice, they shave their heads or trim their hair.

****Saa'i (Walking between Safa and Marwah):****

Saa'i involves walking seven times between the hills of Safa and Marwah. This rite commemorates Hagar's search for water, and Allah made it an essential part of Hajj and Umrah.

****Visit (Ziyarah):****

After completing all the rites of Hajj, a final Tawaf around the Kaaba is performed as a farewell.

****3.9.6- Explain the importance of Masjid-e-Nabawi and visiting the shrine of the Holy Prophet (P.B.U.H).****

****Answer:****

The importance of visiting Medina and the shrine of the Holy Prophet (P.B.U.H):

The Prophet Muhammad (Peace Be Upon Him) said: “Whoever visits my grave, my intercession becomes obligatory for him.” (Sunan al-Darqutni). He also said: “Whoever performs Hajj and does not visit me has been disloyal to me.” (Hadith).

The Prophet Muhammad (Peace Be Upon Him) said: “Whoever performs Hajj and visits my grave after my death, it is as if he visited me during my lifetime.” (Sunan al-Kubra). He further stated: “Whoever comes solely to visit me, without any other purpose, it is obligatory upon me to intercede for him on the Day of Judgment.” (Mu’jam al-Kabir).

****3.9.7- Explain how Hajj serves as a means of unity among Muslims.****

****Answer:****

Hajj as a means of unity among Muslims:

Hajj conveys a powerful message of unity and solidarity among Muslims worldwide. Observing the unity of Muslims during Hajj discourages enemies of Islam from plotting against them.

****Hajj involves Muslims from every color, race, and language participating together.** During Hajj, a large spiritual gathering performs various rites of Hajj together, which sends a powerful message of unity and agreement of the Ummah to the entire world. All pilgrims perform the rites of Hajj together, including Tawaf, the Hajj sermon, stoning of the Jamarat, the sacrifice, and the farewell Tawaf. The underlying philosophy is to maintain the respect and awe of the Muslim community in the eyes of Islam's adversaries and forces of falsehood. Pilgrims express their humility before Allah by wearing simple white Ihram.**

****3.9.8- Evaluate the impact of performing Hajj on our individual and collective lives.****

****Answer:****

****Impacts of Hajj on Individual and Collective Lives:****

- **Pilgrims perform Hajj to seek Allah's pleasure and closeness, which leads to the forgiveness of their past sins.**
- **Hajj teaches patience and tolerance.**
- **It sends a message of equality and detachment to the entire world.**
- **It fosters feelings of empathy, love, and repentance for one's sins.**
- **It establishes brotherhood and camaraderie.**
- **The Ihram, a simple garment, conveys a message of simplicity to the world.**
- **Visiting sacred sites awakens historical consciousness and increases knowledge.**
- **Hajj is comprehensive in worship as it includes all aspects of worship, from the rights of Allah to the rights of fellow humans.**
- **During Hajj, individuals remember Allah, perform prayers, control their desires like during**

fasting, avoid immoral actions, endure hardships with patience, and demonstrate selflessness, empathy, brotherhood, tolerance, and good character.

- **Hajj is both a financial and physical act of worship, requiring careful financial planning for the journey.**
- **It demonstrates discipline and organization.**
- **Performing Hajj rites in simple Ihram clothing, regardless of one's wealth or poverty, shows that all pilgrims seek Allah's forgiveness with humility.**

Here are the multiple-choice questions with the correct answers indicated:

- **Keeping Hajj supplies ready is also a form of:**
 - **(Worship) ✓**
 - **Jihad**
- **The literal meaning of Hajj is:**
 - **To worship**

- To purify
 - To intend a visit ✓
 - To spend
-
- The act of running between the hills of Safa and Marwah is called:
 - Tawaf
 - Saa'i ✓
-
- Hajj became obligatory in:
 - 2 AH
 - 3 AH
 - 5 AH
 - 9 AH ✓

****1. After Hajj was made obligatory, in the 9th year of Hijra, 300 companions performed Hajj under whose leadership?****

- Hazrat Umar Farooq

- **Hazrat Uthman**
- **Hazrat Ali**
- **Hazrat Abu Bakr Siddiq ✓**

****2. In which year did Prophet Muhammad (PBUH) perform his first and last Hajj?****

- **10 AH ✓**
- **9 AH**
- **11 AH**
- **12 AH**

****3. Hajj is obligatory once in a lifetime for whom?****

- **A capable person ✓**
- **A wealthy person**
- **A person who possesses the nisab**
- **A homeowner**

****4. The final Hajj of Prophet Muhammad (PBUH) is referred to as:****

- Hajj al-Wada ✓
- Hajj al-Akbar
- Hajj al-Awwal
- Hajj al-Umrah

****5. The act of throwing stones at Satan is called:****

- Good deeds
- Stoning of the Jamarat ✓
- Tawaf
- Sa'i

****6. Hajj is the ____ pillar of Islam.****

- Second
- Fourth
- Fifth ✓
- Sixth

****7. This is the place where pilgrims must don the Ihram:****

- **Miqat ✓**
- **Arafat**
- **Jamarat**
- **Muzdalifah**

****8. Where is the Kaaba located?****

- **Mecca ✓**
- **Taif**
- **Medina**

****9. Where is Masjid-e-Nimrah located?****

- **Jeddah**
- **Kufah**
- **Medina**
- **Arafat ✓**

****10. Who first built the Kaaba?****

- Hazrat Ibrahim
- Hazrat Ismail
- Hazrat Nuh
- Hazrat Adam ✓

****11. In which Islamic month is Hajj performed?****

- Ramadan
- Shawwal
- Dhu al-Qi'dah
- Dhu al-Hijjah ✓

****12. The sacrifice is a tradition of which prophet?****

- Hazrat Adam
- Hazrat Ibrahim ✓
- Hazrat Ismail
- Hazrat Muhammad (PBUH)

****13. How many times in a lifetime is Hajj obligatory for a capable person?****

- Twice
- Once ✓
- Three times
- Four times

****14. On which date of Dhu al-Hijjah is the standing in Arafat performed?****

- 8 Dhu al-Hijjah
- 9 Dhu al-Hijjah ✓
- 10 Dhu al-Hijjah

****15. In which year did the conquest of Mecca occur?****

- 8 AH ✓
- 9 AH
- 10 AH

****16. After the conquest of Mecca, who wrote down the sermon given by the Prophet Muhammad (PBUH)?****

- **Hazrat Abu Bakr**
- **Hazrat Umar**
- **Hazrat Zaid ✓**
- **Hazrat Abu Shah Yemeni**

****17. The term “Comprehensive Worship” refers to:****

- **Fasting**
- **Prayer**
- **Jihad**
- **Hajj ✓**

****18. Circling the Kaaba is called:****

- **Ziyarah**
- **Ihram**
- **Tawaf ✓**

- Sa'i

****19. The day of Hajj is:****

- 8 Dhu al-Hijjah
- 9 Dhu al-Hijjah
- 10 Dhu al-Hijjah ✓

****20. The number of obligatory rites in Hajj is:****

- 8
- 4 ✓
- 3
- 2

****3.10.1. Explain the literal and terminological meanings of the word “Sirah”.****

****Answer:****

The term “Sirah” is an Arabic word that means biography, manner, custom, tradition, temperament, events, method, and path. It refers to the complete life of Prophet Muhammad (PBUH), including both the Makkan and Madinan periods. The events of these periods are collectively known as “Sirah al-Nabi.” The Sirah includes how Prophet Muhammad (PBUH) spent his 23 years of life, including his mission after Prophethood, spreading Islam, conquests, battles, dealings with enemies, conduct with family, rights of neighbors, religious practices, trade, justice, and other matters. The Divine command states: “We have sent among you a Messenger from yourselves, reciting to you Our verses, purifying you, and teaching you the Book and wisdom, and teaching you that which you did not know.” (Surah Al-Baqarah 2:151) “Indeed, in the Messenger of Allah, you have a good example for anyone whose hope is in Allah and the Last Day.” (Surah Al-Ahzab 33:21)

****3.10.2. Explain the importance of Uswa-e-Hasna in the light of the Quran.****

****Answer:****

The importance of Uswa-e-Hasna in the light of the Quran is evident through clear instructions in the Holy Quran. Allah has sent Prophet Muhammad (PBUH) as the best example for all of humanity to follow in order to achieve success in both religious and worldly matters. The Divine command includes: “We have sent among you a Messenger from yourselves, reciting to you Our verses, purifying you, and teaching you the Book and wisdom, and teaching you that which you did not know.” (Surah Al-Baqarah 2:151) “Indeed, in the Messenger of Allah, you have a good example for anyone whose hope is in Allah and the Last Day.” (Surah AlAhzab 33:21) The Quran describes the character of Prophet Muhammad (PBUH) as a model to emulate.

****3.10.3 – Explain with examples how the Sirat-e-Nabawi can be acted upon in the present age.****

****Answer:****

****Guidance from the Sirat-e-Nabawi in the Present Age:****

****Political Issues:****

- 1. The Prophet Muhammad (PBUH) was an exemplary leader and established the model state of Madinah, characterized by complete peace, security, and tranquility. He was also a great general, having fought 29 battles and overthrown some of the largest and most powerful empires of his time. Moreover, he was an unparalleled judge, making fair and just decisions between Muslims and non-Muslims, which is rarely matched in history.**

****Economic Issues:****

- The Prophet Muhammad (PBUH) and many members of his family were engaged in trade. Whatever he earned, he distributed generously**

to his family and those in need. The practice of freeing numerous slaves by him and Hazrat Khadijah was followed by many companions throughout their lives.

- The Prophet Muhammad (PBUH) helped the weak through zakat, sadaqat, khairat, fidyah, and fitrah. When people spend their earned wealth in the way of Allah, Allah blesses their wealth and multiplies it according to divine law. The Divine command states: “If you lend to Allah a goodly loan, He will multiply it for you and forgive you your sins.” (Surah At-Taghabun 64:17)**

Hazrat Abdullah bin Masood reported that the Prophet Muhammad (PBUH) said, “Protect your wealth with zakat, treat your sick with charity, and be prepared for calamities with prayers.” (Ahmad al-Kabir)

Due to these Islamic blessings, people quickly moved from poverty and deprivation to prosperity.

During the Prophet's time, there was a well-organized system for collecting zakat, with several companions specifically assigned to this task, known as "Zakat Collectors."

****Social Issues:****

- The Prophet Muhammad (PBUH) was an excellent teacher. In a short time, he educated his companions so well that they conquered and established peace in a large part of the world and elevated the status of Islam.**
- The Prophet Muhammad (PBUH) exhibited great compassion and tolerance towards his enemies, which led many of them to convert to Islam due to his exemplary conduct.**

The Prophet Muhammad (PBUH) was also the best missionary, leaving no stone unturned in spreading Islam and enduring every hardship in the process with patience.

- The Prophet Muhammad (PBUH) was an ideal husband, maintaining justice among all his wives, a feat that is difficult to match.**
- The Prophet Muhammad (PBUH) was an excellent father, providing the best upbringing for his children and shaping them into exemplary individuals.**
- The Prophet Muhammad (PBUH) was a good friend and neighbor.**

**The Divine command states: “Indeed, in the Messenger of Allah, you have a good example for anyone whose hope is in Allah and the Last Day.”
(Surah Al-Ahzab 33:21)**

The character of the Prophet Muhammad (PBUH) serves as a bright beacon for humanity in all aspects of life. By following his teachings, individuals can achieve success and prosperity.

****3.10.4 – Explain that Hazrat Muhammad (PBUH) is a mercy to all the world.****

****Answer:****

****Prophet Muhammad (PBUH) as a Mercy to All the Worlds:****

Allah has sent Prophet Muhammad (PBUH) as a mercy to all the worlds, meaning that all creatures in the universe are recipients of his mercy. The Divine command states: “And We have not sent you, [O Muhammad], except as a mercy to the worlds.” (Surah Al-Anbiya 21:107)

****Mercy to Children:****

The Prophet Muhammad (PBUH) showed special affection towards children, expressing his love by placing his hand on their heads, lifting them in his arms, and kissing their faces. He particularly cherished his grandsons, Hasan and Husayn, and would feed the first fruit of the season to the youngest child, considering it a blessing.

****Mercy to Women:****

The Prophet Muhammad (PBUH) honored and respected women greatly. He showed love and respect to his daughters, such as standing up to greet Hazrat Fatimah (RA) and spreading his cloak for her to sit on.

**He also said, “Paradise lies under the feet of mothers.”
(Hadith)**

****Mercy to Slaves, Orphans, the Poor, and the Elderly:****

The Prophet Muhammad (PBUH) was very compassionate towards slaves, orphans, and the poor, and provided them with every possible comfort. Having lost his own father before his birth, he deeply empathized with the orphaned.

The Prophet Muhammad (PBUH) said, “The one who cares for an orphan will be like this in Paradise.” (He joined his two fingers to illustrate.)

He also instructed kindness towards slaves, saying, “When your servant brings food for you, sit with him and share the meal. If the food is insufficient, place a few morsels in his hand.” (Muslim)

The Prophet Muhammad (PBUH) emphasized respect for the elderly, stating, “Part of honoring Allah is to respect the elderly Muslim.” (Al-Adab Al-Mufrad)

****Mercy to Animals:****

The Prophet Muhammad (PBUH) extended his mercy to animals, treating them kindly and ensuring their welfare. Once, an old camel complained to the Prophet about its owner who overworked it and provided insufficient food. The Prophet instructed the owner to take better care of the camel's needs.

Once, a person took the fledglings from a bird's nest, which made the bird anxious. When Prophet Muhammad (peace be upon him) was informed, he immediately commanded the person to return the fledglings to the nest.

****3.10.5.** Describe the personality of Prophet Muhammad (peace be upon him) as a family head, teacher, economist, organizer, military leader, and judge. (CRQ)**

****Answer:** As a Family Head:**

Prophet Muhammad (peace be upon him) was an exemplary husband. He maintained justice and fairness among all his wives, which is difficult to find an example of. Every day after the Asr prayer, he would visit the homes of all his wives and inquire about their needs. If they needed to go somewhere, he would accompany them, taking great care of their expenses and needs. Prophet Muhammad (peace be upon him) was also a great father. He raised his children well and made them good people. He had three sons and four daughters. He loved his daughters immensely.

****As a Teacher and Educator:****

Prophet Muhammad (peace be upon him) was an excellent teacher. He said that Allah sent him as a teacher of humanity. For this reason, in the Mosque of the Prophet (peace be upon him), he provided special training to the Companions of the Bench (Suffah). This is why he trained his companions so well that

they spread Islam and established peace and security, uplifting Islam.

****As an Economist:****

Prophet Muhammad (peace be upon him) was very concerned with both his own and his family's financial matters. He earned and spent generously on his family and needy individuals. He and Khadijah (may Allah be pleased with her) freed many slaves, and many Companions followed this practice throughout their lives.

Prophet Muhammad (peace be upon him) assisted the weak through zakat, charity, and alms. When people spent their earned wealth in the way of Allah, He blessed their wealth and doubled it according to His law. Allah says:

“If you give Allah a good loan, He will increase it many times over for you and forgive your sins.” (At-Taghabun 64:17)

Abdullah ibn Mas'ud narrates that Prophet Muhammad (peace be upon him) said, "Protect your wealth with zakat, treat your sick with charity, and be prepared for adversities with prayer." (Anjum al-Kabir)

As a result of these Islamic blessings, people quickly emerged from poverty and backwardness. During the time of Prophet Muhammad (peace be upon him), there was a systematic and organized collection of zakat, with several Companions assigned to this task, known as the collectors of zakat.

****As an Administrator and Military Leader:****

Prophet Muhammad (peace be upon him) was an exemplary head of state, and he established the state of Medina as a model state where there was complete peace, tranquility, and satisfaction. Prophet Muhammad (peace be upon him) was also a great military leader. In his lifetime, he fought 29 battles

and overthrew the thrones of many large and powerful empires.

****As a Preacher:****

Prophet Muhammad (peace be upon him) was the best preacher. He did not leave any effort in spreading and propagating Islam, and he endured every obstacle and hardship with a smiling face.

****As a Judge (Justice):****

Prophet Muhammad (peace be upon him) was an excellent judge. He made decisions with utmost justice between Muslims, Jews, and Christians, which is unparalleled in history.

****3.11.1.** Define moral values. (CRQ)**

****Answer:** Moral values, or good deeds, refer to every act of goodness, including initiating greetings,**

honoring and respecting parents and elders, showing kindness to the young, feeding the hungry, visiting the sick, participating in funerals, showing empathy and kindness, removing harmful things from the road, greeting with a smile, patience, tolerance, forgiveness, justice, fulfilling promises, respecting humanity, earning a lawful livelihood, brotherhood, and selflessness.

****3.11.2.** Explain the importance of moral values in light of the Quran and Hadith. (ERQ)**

****Answer:** The importance of moral values in the light of the Quran:**

Indeed, you are on a high moral character. (Al-Qalam 68:4) We have sent you among yourselves a Messenger who recites Our verses to you, purifies you, teaches you the Book and Wisdom, and teaches you that which you did not know. (Al-Baqarah 2:151)

****3.11.3.** Define Islamic values such as patience and tolerance, forgiveness, justice, sacrifice, respect for humanity, and respect for law. (ERQ)**

****Answer:****

****Patience:** The Arabic word for patience means to restrain oneself from sinful desires and control one's self, even though one has the power to commit sins. It also means enduring hardships with determination and not complaining.**

****Tolerance:** This means enduring difficulties and not showing complaints, so much so that others are unaware of one's distress.**

****Forgiveness:** This involves pardoning and excusing others.**

****Justice:** Acting fairly and equitably towards all individuals.**

****Sacrifice:**** Giving up something valuable for the benefit of others.

****Respect for Humanity:**** Showing honor and kindness towards all human beings.

****Respect for Law:**** Adhering to legal and ethical guidelines.

****3.11.4.**** Explain the importance of these values in light of the Quran and Hadith.

****3.11.5.**** Evaluate the need, importance, and effects of these values in the present day.

****Answer:**** (Not provided in the text, but you can expand on the significance of these values in contemporary society based on their application in fostering social harmony and personal integrity.) hope this translation meets your needs. If you have any

other requests or need further clarification, feel free to ask!

Patience (Sabr) in Islamic Jurisprudence

In Islamic jurisprudence, patience (Sabr) refers to enduring with determination and resolve. In the terminology of the Quran and Sunnah, there are three levels of patience:

- **Restraining oneself from forbidden and unlawful things.****
- **Committing oneself to obedience and worship.****
- **Facing trials and difficulties with resolve and perseverance, avoiding despair and anxiety.****

One should never lose hope in Allah's mercy, as despair is considered disbelief.

****In the Light of the Quran:****

- ****”Indeed, to Allah we belong and to Him we shall return.”** This means everything is from Allah and will return to Him.**
- ****”Allah is with the patient.”** (Al-Baqarah 2:153)**

****In the Light of Hadith:****

- ****”Patience is light.”** (Muslim)**

****In the Light of the Prophet’s Life:****

- **When the Prophet Muhammad (peace be upon him) went to Ta’if, he was pelted with stones by unruly youths, but he prayed for their good. Abu Lahab and his wife, Umm Jamil, used to place thorns in the Prophet’s path and slander him in Mecca, but the Prophet endured their harm patiently.**

- **When Aqabah bin Abi Mu'it threw the innards of a camel on the Prophet, he remained patient.**

Forgiveness ('Afw)

Forgiveness ('Afw) is an Arabic term meaning to pardon. It implies treating one's enemies with good conduct despite the harm and unpleasant behavior received from them, overlooking their faults, and refraining from retaliation.

****In the Light of the Quran:****

- ****"Those who control their anger and forgive people, Allah loves those who do good."** (Aali Imran 3:134)**

****In the Light of Hadith:****

- ****"Allah exalts the honor of a person who practices forgiveness towards others."** (Hadith)**

****In the Light of the Prophet's Life:****

- **After the conquest of Khaybar, when the Prophet Muhammad (peace be upon him) was invited to a meal by a Jewish woman who had poisoned the food, he was informed through revelation. He expelled the poisoned morsel but forgave the woman who admitted to the act.**

Justice and Fairness ('Adl)

Justice ('Adl) in Arabic means to place things in their correct position, fulfilling their rights, and avoiding oppression. In Islamic jurisprudence, it refers to placing everything in its proper place and avoiding injustice.

****In the Light of the Quran:****

- ****”Indeed, Allah commands you to render trusts to their owners and when you judge between people to judge with justice.”** (An-Nahl 16:90)**

****In the Light of Hadith:****

- ****”The supplication of a just ruler is accepted.”** (Muttafaq ‘alayh) ****In the Light of the Prophet’s Life:******
- **When Fatimah, a woman, was caught stealing, she sent a message asking the Prophet to pardon her, but he refused to do so, stating that even if Fatimah bint Muhammad had stolen, he would have cut off her hand. He further explained that the previous nations were destroyed because their laws were applied differently for the rich and the poor.**

Sacrifice (Ithar)

Sacrifice (Ithar) means giving priority to the needs of others over one’s own. In Islamic terms, it refers to

showing sincere love, empathy, and concern for others' well-being.

****In the Light of the Quran:****

- ****"And they give others preference over themselves even though they are in need."** (Al-Hashr 59:9)**
- ****"Spending in Allah's way and not putting yourselves in destruction by your own hands, and do good."** (Al-Baqarah 2:195)**

****In the Light of Hadith:****

- ****"The best charity is that which is given by a person who has little."** (Bukhari)**
- ****Aisha narrated that a woman came with her two daughters and was given a single date. She divided it into two parts and gave one to each daughter. The Prophet said this act ensured her entry into**

Paradise, highlighting the virtue of prioritizing others' needs.

Social Welfare (Ithar al-Mujtama'i)

Social welfare refers to the act of helping all humans, supporting them, and maintaining goodwill towards them, as all humans are considered Allah's creations.

****In the Light of the Quran:****

- ****"Enjoin what is good and forbid what is wrong."** (Al-Quran)**

****In the Light of Hadith:****

- ****"To fulfill the need of a Muslim is more preferable to me than performing I'tikaf for a month in my mosque."** (Ahmad ibn Hanbal) -
"Religion is entirely about sincere advice." (Bukhari)**

In the Light of the Prophet's Life:

The Prophet Muhammad (peace be upon him) dedicated his entire life to striving and working hard for the welfare and success of people, despite facing countless hardships and difficulties in the path of spreading Islam. As a result, the disbelievers of Mecca and enemies of Islam inflicted various kinds of torment upon him. For instance, in Ta'if, the youth threw stones at him, Aqabah bin Abi Mu'ait threw the entrails of a camel at him, and Abu Lahab and his wife used to spread thorns on his path. Nevertheless, the Prophet endured all these sufferings with patience, perseverance, and determination, and continued his efforts for the cause of Islam.

Respect for Humanity:

Respect for humanity means valuing and honoring human beings. Allah has created humans as the

noblest of creatures, and it is incumbent upon us to honor and cherish this esteemed creation, as Allah has made humans His vicegerents and representatives on earth. According to Islamic jurisprudence, honoring and valuing humanity is essential because humans are responsible for implementing Allah's commands and laws on earth. They have been created with knowledge, choice, and will, and have the potential for both good and evil. The more they act upon good messages, the closer they come to Allah; otherwise, obedience to evil messages (such as those of Satan) leads to eternal damnation.

****In the Light of the Quran:****

- ****"Indeed, We have honored the children of Adam."** (Surah Al-Isra 17:70)**
- ****"Indeed, We have created man in the best of stature."** (Surah At-Tin 95:4)**

****In the Light of Hadith:****

- ****”One way to show Allah’s greatness is to honor elderly Muslims.”****
(Al-Adab Al-Mufrad)

****In the Light of the Prophet’s Life:****

- **The Prophet Muhammad (peace be upon him) treated even his enemies with excellent manners and demonstrated resolve and patience in response to the difficulties they inflicted. He never sought revenge against his enemies, even during the conquest of Mecca when Abu Sufyan, who had previously fought against him, accepted Islam. Despite Abu Sufyan’s previous acts, such as the mutilation of the Prophet’s uncle Hamza, the Prophet forgave him out of respect for humanity.**

Islam grants every human the right to life, property, honor, worship, religious practices, employment, knowledge, and justice.

Imam Ali said: **”Whoever is under our protection, their blood, their reparation, and their wealth are as honorable as ours.”**

Adherence to Law:

Islam places a strong emphasis on adhering to and implementing laws. The Prophet Muhammad (peace be upon him) set a remarkable example of law adherence in the state of Medina.

The Prophet Muhammad (peace be upon him) also performed the duties of a chief judge in Medina. He made decisions on numerous matters and disputes between Muslims and non-Muslims with utmost justice and fairness. Decisions for Muslims were made based on the Quran, while those for non-Muslims were based on their own religious laws. This established an unparalleled system of justice and fairness.

****In the Light of the Quran:****

- ****”Indeed, Allah commands you to render trusts to their owners and when you judge between people, judge with justice.”** (Surah An-Nahl 16:90)**
- ****”And those who do not judge by what Allah has revealed are the disbelievers.”** (Surah Al-Ma’idah 5:44)**

This verse outlines three responsibilities for rulers:

- **Do not follow personal desires in judgment.**
- **Do not be swayed by public pressure or fear.**
- **Do not accept a bribe or make unjust decisions for personal gain.**

****In the Light of Hadith:****

- ****”The supplication of a just ruler is accepted.”** (Hadith)**

Vices and Bad Behavior (Raziil al-Akhlaq):

****3.12.1 – Definition of Vices:****

****Q: Explain what is meant by bad deeds.****

****Answer:** Vices refer to negative behavior and conduct that cause harm and embarrassment to others, including all sinful acts. Bad morals include lying, backbiting, gossiping, slander, hypocrisy, jealousy, pride, disobedience to parents, causing distress to neighbors, earning forbidden income, poor upbringing of children, false oaths, adulteration, hoarding, and all other harmful habits. In Islamic terminology, vices are those actions explicitly prohibited by Allah and His Messenger (peace be upon him), with warnings of sin and punishment. These vices can be major or minor sins.**

****In the Light of the Quran:****

- **”Do you want me to inform you upon whom the devils descend? They descend upon every sinful liar,**

who listens eagerly to falsehoods and most of whom are liars.” (Surah Ash-Shu’ara 26:221)**

- ****”Woe to every scorner and mocker who collects wealth and counts it.”** (Surah Al-Humazah 104:1-2)**

****In the Light of Hadith:****

- ****”The worst of people is the one whose bad behavior causes others to avoid him.”** (Muttafaq ‘alayh)**

****3.12.2 – Analysis of Moral Evils (Hypocrisy, Allegations, Lying, Jealousy, Prejudice, Selfishness, Profanity, Drug Abuse, Bribery, Corruption):****

****Hypocrisy (Nifaq):****

Hypocrisy is an Arabic term meaning duplicity or having a facade that differs from one’s true self. In

Islamic jurisprudence, a hypocrite is someone who outwardly shows faith but inwardly lacks it.

Hypocrisy:

A hypocrite is someone who outwardly professes faith but inwardly harbors disbelief. Such individuals pretend to be believers while hiding their true disbelief.

A hypocrite's heart is devoid of faith in Allah's Oneness, the Prophets, and the belief in the Hereafter. Disbelievers, or non-Muslims, are those who believe in multiple deities besides Allah and worship them.

In society, there are different kinds of people:

- Those who genuinely believe in Allah and enter Islam with full sincerity are called Muslims.**
- Those who outwardly embrace Islam but secretly follow another religion are called hypocrites.**

The Quran clearly mentions these three groups, with hypocrites being among the most dangerous individuals in society because they deceive people with their double-faced behavior.

1. **Theological Hypocrite:**

A theological hypocrite is someone whose beliefs are fundamentally incorrect. They do not hold true beliefs in Islamic tenets, such as faith in Allah, the Prophets, the Hereafter, divine scriptures, angels, and predestination. Such individuals often adopt a false appearance due to greed for wealth and infiltrate Muslim communities to spy and plot against them.

2. **Practical Hypocrite:**

A practical hypocrite is someone whose faith and beliefs may be correct, but their actions are not. They exhibit duplicity and a double standard in their

behavior. This reflects a lack of proper upbringing and education, leading to such weaknesses.

****In the Light of the Quran:****

- ****"Indeed, the hypocrites will be in the lowest depths of the Fire."** (Surah An-Nisa 4:145)**
- ****"Allah bears witness that the hypocrites are indeed liars."** (Surah AlMunafiqun 63:1)**

****In the Light of Hadith:****

- ****"The signs of a hypocrite are three: when he speaks, he lies; when he makes a promise, he breaks it; and when he is entrusted, he betrays the trust."** (Agreed upon)**

Effects of Vices on Individual and Social Life:

- **Hypocrisy, lying, deceit, broken promises, and false statements severely damage an individual's trust and faith.**
- **On both personal and societal levels, people suffer greatly due to these behaviors.**
- **Such individuals are viewed with hatred and contempt by others.**
- **They are not trusted, as they are known for deception.**

Allegations (Buhthan):

The Arabic term “buhthan” refers to making false accusations against someone, even when the alleged fault does not exist in that person. This is a grave sin and severely damages the reputation and character of innocent men and women.

****In the Light of the Quran:****

- ****”Those who harm believing men and believing women for [something] other than what they have earned have certainly born the burden of slander and manifest sin.”** (Surah Al-Ahzab 33:58)**
- ****”And those who accuse chaste women and then do not produce four witnesses, flog them with eighty lashes and do not accept their testimony ever after. And it is they who are the defiantly disobedient.”** (Surah An-Nur 24:4)**

****In the Light of Hadith:****

- ****”Whoever falsely accuses a believer or believeress, Allah will keep him in the mire of Hell on the Day of Judgment until he is absolved of his slander.”** (An-Najm Al-Kabir)**
- ****”Whoever exposes the faults of a Muslim, Allah will expose his faults on the Day of Judgment.”** (Bukhari)**

Effects of Vices on Individual and Social Life:

- **Making false accusations against innocent men and women is a reprehensible act.**
- **Those who make false accusations are usually negative-minded and lesser individuals.**
- **They cause severe harm to others with their malicious speech and suspicions.**
- **Such individuals are deeply disliked and despised in society.**

Lying (Kidhb):

The Arabic term “kidhb” means lying, or misrepresenting facts. It involves deliberately distorting or fabricating information, misleading others, or presenting events in a false manner. Lying is a despicable act and those who lie lose their credibility and respect in society. Islam repeatedly advises humanity to speak truthfully.

****In the Light of the Quran:****

- *****"The curse of Allah is upon those who lie."** (The Quran)**
- *****"Indeed, Allah does not guide those who are liars."** (Surah Az-Zumar 39:3)**
- *****"Who is more unjust than one who forges a lie against Allah and denies the truth when it has come to him? For such disbelievers, Hell is their abode."** (Surah Az-Zumar 39:32)**

****In the Light of Hadith:****

- *****"A man came to the Prophet Muhammad (peace be upon him) and said, 'I have four bad habits: stealing, drinking alcohol, committing adultery, and lying. I cannot leave all of them, but if you command me, I can leave one.' The Prophet Muhammad (peace be upon him) said, 'Leave lying.' When he abandoned lying, gradually he stopped all other vices (theft, alcohol, and adultery) and started following the path of righteousness."** (Hadith)**

Effects of Vices on Individual and Social Life:

- **Lying is a highly detestable habit.**
- **It is a trait of weak, cowardly, and degenerate individuals.**
- **Such individuals undermine trust and confidence in society.**
- **Liars have no honor or respect in the community.**

Jealousy (Hasad)

****Hasad** is an Arabic word meaning to desire that another person's blessings, prosperity, knowledge, intelligence, or wealth be taken away from them. In other words, it is the feeling of enmity and ill-will towards someone and wishing their blessings to be removed. In Islamic terminology, it refers to feeling resentful, envious, or distressed when seeing someone who is blessed by Allah.**

****In the Light of the Quran:****

- ****”Say, ‘I seek refuge in the Lord of mankind, the Sovereign of mankind, the God of mankind, from the evil of the retreating whisperer – who withdraws [from his whispering] in one’s breast – of jinn and mankind.’”** (Surah An-Nas 114:1-6)**

****In the Light of Hadith:****

- ****”Two things cannot coexist in the heart of a believer: faith and jealousy.”** (Sunan An-Nasa’i)**
- **The disbelievers of Mecca and the leaders of Quraysh were jealous and envious of the Prophet Muhammad (peace be upon him). They laid thorns on his path, threw garbage, and even stones at him in Ta’if. Despite this, Allah elevated the Prophet’s honor, and Islam spread rapidly, eventually converting even those who were initially fierce enemies of Islam.**

****Effects of Vices on Individual and Social Life:****

- **Jealousy is a psychological illness that manifests when a person sees others' blessings and desires them to be removed.**
- **Such a person objects to Allah's distribution of blessings.**
- **The envious person wishes for the removal of blessings from those whom Allah has favored.**
- **Historical accounts show that all prophets faced jealousy and animosity from their own people. For instance:**
 - **The brothers of Prophet Yusuf (Joseph) threw him into a well out of envy.**
 - **Qabil (Cain) killed Habil (Abel) out of jealousy.**

Prejudice (Asabiyya)

****Asabiyya** is an Arabic term derived from the root word “a-s-b” and refers to undue bias or favoritism towards something, whether good or bad. It involves supporting something or someone excessively without**

justification, despite knowing its flaws. Prejudice is primarily driven by ignorance and obstinacy, leading to an exaggerated support for certain groups or ideologies, which has no basis in Islam.

Prejudice includes conflicts among Muslims based on language, race, sect, and different schools of thought. When such attitudes pervade a society, it leads to its downfall. According to Islam, alliances, enmities, and conflicts should be based on the religion of Allah, not personal biases or benefits.

****In the Light of the Quran:****

- ****"This is a difficult day."** (Surah Al-Hadid 57:16)**

****In the Light of Hadith:****

- ****"Prejudice means to support one's tribe in oppression."** (Baihaqi)**

- ****”Prejudice is to support one’s tribe in wrongdoing, and whoever calls to it is not one of us; whoever fights for it is not one of us; and whoever dies for it is not one of us.”** (Abu Dawood)**

****Effects of Vices on Individual and Social Life:****

- **Prejudice inflicts irreparable harm on the religion of Islam.**
- **It weakens Muslims individually and collectively.**
- **Prejudiced individuals exploit and manipulate others based on race, tribe, sect, and falsehood, causing severe damage to the unity of Muslims.**
- **Prejudice is a destructive force with no connection to Islam, aimed at weakening Islam and its followers.**

Selfishness

****Selfishness** is a psychological condition where a person takes pride in their virtues and is boastful about them, often at the expense of others. Such a person not only loves their own strengths and achievements but also takes pride in them, even bragging about them.**

****In the Light of the Quran:****

- ****"Indeed, Allah does not like anyone who is arrogant or boastful."** (Surah Luqman 31:18)**

****In the Light of Hadith:****

- ****"Whoever has an atom's weight of arrogance in his heart will not enter Paradise."** (Muslim)**

****Effects of Vices on Individual and Social Life:****

- **Selfish, arrogant, and boastful individuals cause discomfort to both individuals and society.**

- **Such individuals are highly disliked in society.**
- **Arrogance and selfishness are traits of Satan, who was cast out of Paradise due to his pride. Therefore, Muslims should live with humility and gratitude for Allah's blessings.**

Selfishness

A selfish person is often a follower of Satan. Such individuals are detested in society.

Profanity

****Profanity** refers to openly expressing shameful matters, using vulgar language, or discussing indecent topics in front of people. A person who engages in obscene talk is called an obscene talker.**

Islam strongly condemns slanderers, those who create discord among people, arrogant individuals, hypocrites, and those who defame the virtuous. These

are all considered satanic actions. Allah disapproves of obscene and shameless people, and on the Day of Judgment, such individuals will be presented in a degraded form.

There are several psychological reasons for obscene talk, such as:

- Obscene speakers consider others inferior, meaning if someone is poor, has a modest job, or weak financial status, many people mock them, mistreat them, and dishonor them, which is a sign of extreme arrogance.**
- An obscene speaker engages in vulgar conversation and makes inappropriate jokes, belittling and degrading others.**
- Such individuals openly use foul language, with many young people using English profanity as a trend.**

****In the Light of the Quran:****

- ****”Indeed, those who like to spread obscenity among the believers will have a painful punishment in this world and the Hereafter.”** (Surah An-Nur 24:19)**

****In the Light of Hadith:****

- ****”A believer is not one who curses or uses obscene language.”** (Tirmidhi)**
- ****”Obscenity is associated with Satan, and they are very close to one another.”** (Tabarani)**

****Effects of Vices on Individual and Social Life:****

- **Obscenity and all forms of indecency cause severe discomfort in a righteous society.**

- **Islam strongly opposes such people and this type of mindset.**
- **Islam disapproves of foul and meaningless talk as it increases sin and facilitates entry into Hell.**
- **Hence, Islam considers silence to be a form of excellent worship.**

Indecent talk severely impacts the morality of individuals and society. Whether open or hidden, all forms of indecency are considered satanic acts.

Drug Abuse

In Islam, any intoxicant is prohibited because its use clouds a person's mind and impairs their ability to distinguish right from wrong.

Every intoxicating substance is forbidden in Islam, regardless of its name or form. Anything that causes a person to lose their senses and cognitive abilities is classified as intoxicants or drugs. The business of

buying, selling, or using drugs is all forbidden and considered a major sin.

The reasons for drug abuse include:

- Associating with bad company and engaging with people who use drugs can lead to drug addiction.**
- Seeking relief from the pain of illness.**
- Forgetting sorrow or depression.**
- Due to domestic disputes.**
- As a fashion trend.**
- Influenced by renowned actors and actresses.**

In Pakistan, 7.5 million youth have become addicted to drugs, which is a highly concerning situation.

However, June 26 is observed as

International Day Against Drug Abuse, where experts present the adverse effects of drugs on human health in seminars and symposiums worldwide.

Islam places great importance on human health. A healthy person— physically, mentally, and psychologically—can accomplish great things in the world. Islam emphasizes doing good works in this life, and Allah does not burden anyone beyond their capacity. Those who endure suffering with patience are greatly favored by Allah. Just as soldiers undergo rigorous training to defend their country, Muslims are expected to live a righteous life, earn a lawful livelihood, command good, avoid evil, and contribute to the promotion of Islam, thus becoming good members of society. Only a healthy person can effectively fulfill these responsibilities, whereas drug users are often those who feel hopeless, see no purpose in life, and are constantly distressed. Islam strongly opposes this mindset and considers despairing of Allah's mercy as disbelief. Therefore, all Muslims should maintain their resolve and stay away from such negative influences.

****In the Light of the Quran:****

- ****”O you who have believed, indeed intoxicants, gambling, [sacrificing on] stone alters [to other than Allah], and divining arrows are but defilement from the work of Satan, so avoid it that you may be successful.”****
(Surah Al-Ma’idah 5:90)

****In the Light of Hadith:****

- ****”Every intoxicant is khamr (alcohol), and every khamr is forbidden.”** (Muslim)**
- ****”Anything that causes intoxication is forbidden.”** (Bukhari)**
- ****”Alcohol is the root of all evils; the one who drinks it is like one who worships idols.”****
(Tabarani)
- ****”The Prophet (peace be upon him) cursed the one who consumes alcohol.”** (Tabarani)**

****Effects of Vices on Individual and Social Life:****

- **Drug abuse leads to severe embarrassment and shame in any society.**
- **A society where youth are addicted to drugs is facing a bleak future.**
- **It is a failure of the government to control the trade of drugs.**
- **It is also a government shortcoming that it has not addressed the causes of youth addiction to drugs.**

In a righteous society, it is the responsibility of parents, educators, and the government to educate and train youth physically, mentally, and psychologically.

Islam gives special importance to human dignity, but suffering, pain, and worries play a crucial role in spiritual development.

Bribery

****Bribery**** in Arabic is called “رشوات (Rishwat), meaning illicit money that causes ruin or uproots one’s faith. Bribery undermines religious duties and is considered a grave sin, and both those who give and receive bribes are condemned to Hell.

****Bribery**:**

There are several types of bribery. Receiving gifts from someone, money, land, property, or permits and commissions are all different forms of bribery, which are considered unlawful and forbidden in Islam. Islam repeatedly emphasizes the importance of earning lawful sustenance because one who earns through lawful means is a friend of Allah and on the path to Paradise, whereas one who earns through forbidden means is an enemy of Allah and destined for Hell.

****In the light of the Quran**:**

“Indeed, those who do not judge by what Allah has revealed are disbelievers.” (Surah Al-Ma’idah, 44)

****In the light of Hadith**:**

The Prophet Muhammad (PBUH) said: “Both the person who takes a bribe and the one who gives it are in Hell.” (Bukhari)

The Prophet Muhammad (PBUH) also cursed those who gave and received bribes. (Sunan Al-Kubra)

The Prophet Muhammad (PBUH) said: “If we appoint someone to a task and give him a salary, and he accepts additional (money or benefits), it is treachery.” (Abu Dawood)

****Effects of unethical behavior on individual and social life**:**

- **Bribery is a major cause of societal and moral decay.**
- **In a society where bribery is pervasive, the destruction of that society is inevitable.**
- **Bribery and unlawful earnings devastate individuals and societies.**
- **Both the giver and the receiver of bribes are destined for Hell.**
- **In Pakistan, bribery and consuming unlawful earnings have reached their peak, leading to the decline of the nation, individuals, and society.**

****Corruption**:**

Corruption is referred to as “Corruption” in English. The root causes of corruption include lack of fear of Allah, extreme love for the world, intense affection for wealth, lying, deceit, self-admiration, and disregard for the Hereafter. A corrupt person is weak-minded, materialistic, and worldly, unconcerned about where the money comes from. Driven by a desire for more wealth, such individuals cross all ethical boundaries.

For a corrupt person, the world is everything; they have no fear of Allah or the Hereafter and are oblivious to the consequences of their corruption. They chase worldly desires relentlessly and end up in the Hell of their grave. Corrupt individuals engage in crimes such as murder, theft, robbery, bribery, usury, looting, fraud, drug dealing, and kidnapping for ransom, ultimately becoming fuel for Hell.

****In the light of the Quran**:**

“O mankind, do you know on whom the devils descend? They descend upon every sinful liar.” (Surah Ash-Shu’ara, 221)

“O you who have believed, do not consume one another’s wealth unjustly or send it [in bribery] to the rulers in order that [they might] knowingly consume a portion of the wealth of the people in sin.” (Surah An-Nisa, 29)

****In the light of Hadith**:**

The Prophet Muhammad (PBUH) said: “Whoever increases their wealth through usury will eventually end up with less wealth.” (Ibn Majah)

The Prophet Muhammad (PBUH) said: “There is no blessing in earnings obtained through unlawful means, nor does Allah accept charity or alms from such earnings. The wealth left behind will be Hellfire for that person.” (Musnad Ahmad)

****Effects of corruption on individual and social life**:**

- Corruption is a sin and a moral vice that destroys societies, individuals, and generations.**
- Islam strongly condemns lying, deceit, fraud, greed, and the love of wealth.**
- Corruption weakens the foundation of societies. In a society plagued by corruption, no high values remain.**
- Corruption severely impacts human dignity, as it affects everyone within the society.**

- **Corruption leads to fraud, theft, usury, robbery, and the violation of people's lives, property, and honor, causing a severe decline in the whole Islamic community.**

****Islamic Brotherhood**:**

****3.13.1 – Literal and Terminological Meanings of “Ukhuwwat”**:**

“Ukhuwwat” is an Arabic term meaning brotherhood. In Arabic, “Akh” means brother. In Islamic jurisprudence, “Ukhuwwat” refers to fostering love, brotherhood, and unity among all human beings.

****In the light of the Quran**:**

“Indeed, the believers are but brothers.” (Surah Al-Hujurat, 10)

****3.13.2 – Importance of Islamic Brotherhood in the Light of the Quran and Hadith**:**

****In the light of the Quran**:**

“It is a bounty from Allah that you have become brothers.” (Surah AlImran, 103)

“And He brought their hearts together.” (Surah Al-Anfal, 63)

“Indeed, the believers are but brothers.” (Surah Al-Hujurat, 10)

****In the light of Hadith**:**

The Prophet Muhammad (PBUH) said: “A Muslim is a brother to another Muslim; he does not wrong him or leave him helpless.” (Hadith)

“Every believer is like a single body; if any part of it is in pain, the whole body feels it.” (Muslim)

****3.13.3 – The Event of Muakhat (Brotherhood) in the Light of the Prophet’s Life**:**

****Event of Muakhat**:**

When the Prophet Muhammad (PBUH) migrated to Medina, he established brotherhood (Muakhat) between the emigrants (Muhajirun) and the helpers (Ansar). He paired each emigrant with an Ansar so that the well-off Ansar could help the weaker emigrants, providing them with financial and moral support.

The Prophet Muhammad (PBUH) instructed the Ansar to offer their emigrant brothers a place to stay, to feed them what they ate themselves, to clothe them in similar garments, and to include them in any business or trade they were involved in, so that the emigrants could quickly stand on their own feet.

125/151

They could stand on their own feet very soon. However, there is no example of such brotherhood in the world.

3.13.4 Suggest ways and methods for the promotion of Islamic brotherhood in the present age. (CRQ)

Q. Discuss how the promotion of Islamic Ukhuwwat is a guarantee for the development of Muslims in the present age.

Answer: Methods and suggestions for promoting Islamic brotherhood in the present age:

- The need for promoting Islamic brotherhood has increased significantly compared to the past due to the various internal and external challenges faced by Muslims.**
- Muslims are divided into various sects, which has severely harmed their unity; thus, mutual unity among Muslims is essential.**
- Anti-Islamic forces have, through conspiracies, disorganized Muslims, which makes the need for brotherhood and unity among the entire Muslim Ummah more critical.**

- **Through congregational worship, the message of mutual unity, agreement, and discipline among Muslims is conveyed worldwide.**

It is the primary responsibility of scholars, intellectuals, teachers, and learned individuals to raise awareness about brotherhood and mutual unity among the public, as internal disputes weaken Muslims, greatly benefiting their enemies.

In the light of the Quran:

The believers are indeed brothers to one another. Therefore, make peace between your brothers. (Al-Hujurat – 10)

In the light of Hadith:

The Prophet Muhammad (peace be upon him) said, “A Muslim is the brother of another Muslim.” (Bukhari)

The Prophet Muhammad (peace be upon him) said, “Believers are like a single wall; if one part of it is weakened, the entire wall feels the pain.” (Bukhari)

****Rights of Others****

3.14.1 Define the Rights of Others. (ERQ)

Answer – Definition of Rights of Others:

The term “Rights of Others” in Arabic refers to fulfilling the rights owed to individuals when they come together in a society. If each member of society is aware of their rights and duties, people will live in peace and harmony. Generally, people remember their rights but forget to fulfill their duties. Neglecting duties is the root cause of problems. The Quran and the Sunnah of the Prophet Muhammad (peace be upon him) show us how to faithfully perform our rights and duties. Proper fulfillment of these rights and duties paves the way to Paradise, while neglecting

them may lead to Hell. Therefore, great caution is required in this matter. Rights of others include obedience to parents, good upbringing of children, rights and duties between husband and wife, kind treatment of relatives, neighbors, women, teachers, and non-Muslims.

3.14.2 In the light of the Quran and Hadith, clarify the rights a Muslim has over another Muslim.

Answer: Rights of a Muslim over another Muslim:

In the light of the Quran:

The foremost right among the rights of others is the right of parents, followed by the rights of relatives, orphans, and then the needy. (The Quran)

In the light of Hadith:

The Prophet Muhammad (peace be upon him) said that every Muslim has several rights over another Muslim: 1. To greet with peace. 2. To visit the sick. 3. To attend funerals. 4. To accept invitations. 5. To say “Yarhamuk Allah” (May Allah have mercy on you) when someone sneezes. (Bukhari)

It is essential for every individual in society to be fully aware of their rights and duties, as people often remember their rights but forget to fulfill their duties, leading to issues among individuals and society. For example:

- It is the primary responsibility of the government to provide its citizens with essentials such as food, clothing, housing, education, and medical facilities to eliminate unrest and crime in society.**
- The government should offer the best job opportunities to youth, and at the governmental level, youth should be taught skills so that they can earn a respectable livelihood.**

- **The government should also include women in national development so that poverty can be eradicated and financial conditions can improve.**

Each individual in society should respect and honor others, show love and compassion, and be mindful of each other's rights and duties. For example, parents raise their children, serve their parents, treat neighbors and relatives well, honor their teachers, behave well with non-Muslims, and respect women around them.

3.14.3 Assess the political, social, economic, and societal effects of fulfilling the rights of others.

Answer – Political Effects:

When every individual in a country performs their duties and respects the rights of others honestly, the system of life gradually improves. 1. For political stability, it is essential to elect good, honest, and

trustworthy individuals who can make major and difficult decisions for the development of the nation.

- **The political situation in the country can only improve when there is strict enforcement of justice and equality under the law for everyone.**
- **To enhance the dignity and respect of the country, it is necessary to establish a strong educational system.**
- **For economic stability, it is the government's responsibility to provide benefits to every social class and equip them with professional skills.**
- **There is an urgent need to eliminate corruption in the country, as it is a major factor that drives the country below the poverty line.**

Social Effects:

- **On a social level, every individual should respect and honor others, show love and compassion, and be mindful of each other's rights and duties.**
- **On a social level, every individual performs multiple responsibilities, such as parents raising their children, serving their parents, treating neighbors and**

relatives well, honoring teachers, behaving well with nonMuslims, and respecting women around them.

Economic Effects:

- **To strengthen the economy, it is necessary to ensure that the country is free from corruption and that a strong and relentless system of justice is in place where criminals receive severe punishments for their crimes.**
- **Factories and industries should be established to provide employment opportunities.**
- **Farmers should be given benefits, including good fertilizers, seeds, agricultural equipment, tractors, and water arrangements for crops. It is the government's primary responsibility to provide its citizens with essentials such as food, clothing, housing, education, and medical facilities to eliminate unrest and crime in society.**
- **The government should provide the youth with excellent job opportunities by training them in skills so that they can earn a respectable livelihood.**

- The government should also include women in national development to eliminate poverty and improve financial conditions.

****Rights of Non-Muslims:****

****3.15.1 Explain the rights of non-Muslims in the light of the Holy Quran and Hadith.****

****Answer: Rights of Non-Muslims:****

Islam instructs good relations with non-Muslims, treating them with kindness, respect for their humanity, and compassion. If parents are non-Muslims, their comfort, service, and obedience should be maintained, and they should be treated with respect and honor, except if they demand abandoning Islam and returning to their old religion.

Hazrat Asma bint Abu Bakr's mother was a non-Muslim. She came to visit Hazrat Asma and brought several gifts, which Hazrat Asma accepted and honored her mother greatly.

If relatives and neighbors are non-Muslims, Islam also commands good treatment towards them. It is the responsibility of an Islamic state to treat its non-Muslim citizens with complete justice. In an Islamic state, non-Muslims have the right to full legal redress.

An Islamic state bears the crucial responsibility of protecting the life, property, honor, and dignity of non-Muslims. If a non-Muslim has accepted to pay jizyah, then the Islamic state is responsible for safeguarding their life, property, and honor.

There are two types of non-Muslims in every state:

- Non-Muslims who constantly conspire and aid against Muslims.**
- Non-Muslims who harbor a soft spot for Muslims and assist them.**

In light of the Quran:

“O you who have believed, do not take the disbelievers as allies instead of the believers.” (Al-Mumtahina, 60:1)

“Let not the hatred of a people prevent you from being just. Be just; that is nearer to righteousness.” (Al-Ma'idah, 5:8)

In light of Hadith:

The Prophet Muhammad (PBUH) said, “Whoever kills a non-Muslim who has a covenant with the Prophet (i.e., a dhimmi) will not smell the fragrance of Paradise, although its fragrance can be detected from a distance of forty years.” (Sunan Abi Dawood)

The Prophet Muhammad (PBUH) prayed for the guidance of the tribe of Banu Daws. (Hadith)

The Prophet Muhammad (PBUH) forgave the young men of Ta'if despite their bad behavior.

The Prophet Muhammad (PBUH) forgave the Jewish woman who had poisoned him.

The Prophet Muhammad (PBUH) also forgave Hindah, who had chewed the liver of his uncle Hamza on the day of the Battle of Uhud.

****3.15.2 – Explain the rights of minorities incumbent upon Muslims by keeping in view the life of the Holy Prophet (PBUH).****

****Answer – Rights of Minorities in Light of the Life of the Prophet Muhammad (PBUH):****

The Prophet Muhammad (PBUH) is a mercy to all worlds, and his mercy continues to flow throughout the universe. The Prophet Muhammad (PBUH)

outlined numerous rights for non-Muslims and dhimmis, including:

- **Non-Muslims have complete religious freedom.**
- **Non-Muslims are free to practice their own rituals and festivals.**
- **Damaging non-Muslim places of worship and preventing them from practicing their faith is prohibited.**
- **It is forbidden to speak ill of the gods of non-Muslims.**
- **Providing complete justice and fairness to non-Muslims is a primary duty of the Islamic state.**

The Prophet Muhammad (PBUH) said, “Whoever kills a non-Muslim without justification, Allah will forbid him from entering Paradise.” (Sunan Abu Dawood)

If a non-Muslim has accepted the jizyah, the Islamic state is responsible for their complete protection of

life, property, honor, and dignity. Islam strongly opposes coercion in religion; thus, while the propagation of Islam continues in an Islamic state, no non-Muslim should be forced to accept Islam.

Numerous examples of good treatment towards non-Muslims are found in the life of the Prophet Muhammad (PBUH), and many non-Muslims embraced Islam due to his forgiveness and tolerance.

For instance, the Prophet Muhammad (PBUH) not only forgave the impolite young men of Ta'if but also prayed for their well-being.

The Prophet Muhammad (PBUH) prayed for the guidance of the tribe of Banu Daws. The Prophet Muhammad (PBUH) forgave his enemies, which led many of them to embrace Islam.

****Rights of Women:****

****3.16.1 – Explain the concept of women’s rights.****

****Answer – Women’s Rights:****

Women’s rights refer to the rights and legal entitlements claimed by women, which are demanded in many societies globally. The women’s rights movement of the 19th century and the feminist movement of the 20th century have been foundational in advocating for women’s rights.

The term “women’s rights” includes complete physical protection, economic independence, access to employment opportunities, equal pay with men, the right to marry by choice, the right to education, legal recourse, and inheritance rights.

****3.16.2 – Describe the injustices faced by women before Islam (as mothers, daughters, sisters, wives, and widows).****

****Answer – Injustices Faced by Women Before Islam:****

****As a Mother:****

Before Islam, women in the household were oppressed and powerless. Mothers had no honor or status; all household decisions were made by the father, and a mother's status was no better than that of a servant.

During the Jahiliyyah period, Arab tribes used to bury their daughters alive, while in China, fathers would leave their daughters in the wilderness. Even if daughters were raised at home, they were deprived of proper food, clothing, inheritance, education, marriage rights, employment, and legal recourse.

****Before Islam, the Injustices Faced by Women:****

****As a Daughter:****

Before Islam, daughters had no rights in society. Fathers and brothers would forcibly take their share of inheritance and property, subjecting them to various forms of oppression and injustice. They were often unable to obtain justice, and stories of the endless suffering and injustices faced by women in the practice of “exchanging women” for marriage still exist in ancient literature. Brothers and fathers often gambled away their sisters and daughters.

****As a Wife:****

Before Islam, wives were treated as mere property. A man could marry multiple women and swap them as he pleased. There was no provision for dowry or women’s rights at the time of marriage. Men would frequently divorce their wives but would not free them, leaving them in a state of limbo. Marriages were temporary, and husbands would leave, leaving the responsibility for any children with the wife, relieving the father of any obligations.

Women acquired through war were kept as slaves and subjected to severe abuse.

****As a Widow:****

Before Islam, when a woman's husband died, any male relative, whether close or distant, could inherit her and forcefully marry her. Instead of sympathy, widows were considered inauspicious and the cause of all troubles.

In India, widows were excluded from all forms of joy and celebrations, and even their relatives were considered unlucky. The concept of a second marriage for widows did not exist; they were given minimal clothing and leftover food, and many were forced to self-immolate on their husband's funeral pyre (Sati). According to Hindu beliefs, a woman who performed Sati carried the sins of her family and husband into the fire, thus purifying her family of sins.

****3.16.3 – Explain how Islam has safeguarded women's rights (education, respect, economic and social protection, protection from mental and physical abuse, freedom of expression, and inheritance).****

****Answer – Women's Rights in Islam:****

****Right to Education:****

Islam has made it obligatory for both Muslim men and women to seek knowledge. Thus, learning the Quran and its teachings is compulsory for all Muslims. Additionally, acquiring worldly education and training is also required for Muslim women.

****Right to Honor and Respect:****

The honor and respect of Muslim women is a duty for every member of society. In an Islamic state, if someone accuses a chaste Muslim woman, they must

present four witnesses to prove their claim, otherwise, the accuser will be punished with 80 lashes. In Islam, making false accusations, slander, and speaking ill of someone's honor is a major sin. In Pakistan, the punishment for making false accusations against women is five years of imprisonment along with a fine, while Section 466 applies to the accuser.

****Economic and Social Protection:****

In an Islamic state, women are guaranteed economic and social protection. Women have the right to work and conduct business, and complete protection is provided both within and outside their homes. This is supported by Quranic and Hadith teachings and is also ensured by Pakistan's constitution.

****Protection from Mental and Physical Abuse:****

In an Islamic state, harming or harassing a woman is a crime. Under Section 509 of the Pakistani constitution, a person convicted of harassment can face up to three

years in prison. Any immoral behavior or derogatory comments towards women is a crime.

****Freedom of Expression:****

Islam grants women complete freedom of expression. In Pakistan, women have the right to vote and are fully autonomous in expressing their opinions. Many women used to freely express their thoughts in the presence of the Prophet Muhammad (PBUH), who listened to them attentively.

****Inheritance Rights:****

Allah has prescribed shares for sons and daughters in parental inheritance in the Quran. Similarly, the shares for wives and mothers in the husband's inheritance are also prescribed. This system and law established by Allah must be upheld by every Muslim.

****Unity Among Muslims:****

****3.17.1 – Explain the importance of unity among Muslims in light of the Quran and Hadith.****

****Answer – Unity Among Muslims:****

Unity among Muslims refers to the bond of sincerity, brotherhood, and mutual support among Muslims worldwide. They are to support one another with goodwill, selflessness, and compassion.

The Quran emphasizes this unity, and numerous examples are found in the life of the Prophet Muhammad (PBUH).

In light of the Quran:

“Hold firmly to the rope of Allah all together and do not become divided.” (Aali Imran, 3:103)

“Your religion is one religion, and I am your Lord.” (Al-Anbiya, 21:92)

“Humanity was one nation before their differences arose.” (Yunus, 10:19)

In light of Hadith:

The Prophet Muhammad (PBUH) said, “A Muslim is the brother of another Muslim.” (Bukhari)

The Prophet Muhammad (PBUH) said, “The example of a believer to another believer is like a wall that supports each other.” (Bukhari)

****3.17.2 – Identify elements that disrupt unity among Muslims.****

****Answer – Elements Disrupting Unity Among Muslims:****

- ****Tribalism:**** Tribalism based on race, sect, language, and ethnicity divides Muslims.
- ****Ignorance:**** Both ignorant Muslims and anti-Islamic forces aim to divide Muslims into factions, causing internal conflict.

- ****Conflict Incitement:**** Anti-Islamic elements provoke Muslims to fight among themselves, increasing animosity and retaliation.
- ****Sectarianism:**** Muslims are pitted against each other based on sectarian differences, diverting their efforts away from knowledge and development.
- ****Racial Prejudice:**** Deliberate efforts to spread racial hatred to fracture Muslim unity.

****1.**** Deliberately, sectarian differences among Muslims are stirred up so that all Muslims consider each other as enemies. Deliberately, a mindset is promoted where everyone considers themselves as destined for paradise and others as doomed to hell. Deliberately, new innovations are introduced into Islam, leading to disputes among Muslims. The British successfully governed India, even though it was home to many ethnicities, religions, sects, and races. The British adopted the “Divide and Rule” policy, making people fight among themselves throughout their rule while they governed peacefully. Today, the same is

being done with Muslims worldwide, but Muslims do not realize this.

****3.17.3. Suggest ways to achieve unity among Muslims in the present era.****

****Answer: Ways to Achieve Unity Among Muslims:****

- **All Muslims should be free from tribalism.**
- **All friendships, enmities, and conflicts among Muslims should be solely for the sake of Allah and the strength of Islam.**
- **All Muslims should firmly hold onto the rope of Allah and stay away from divisions among themselves. All Muslims should understand that a Muslim is a brother to another Muslim, and therefore, cannot harm his fellow Muslim in any way.**
- **Muslims should understand that when they unite, the enemy cannot harm them.**

- **All Muslims should love each other solely for the sake of Allah, regardless of race, language, sect, or ethnicity.**
- **All Muslims should forgive each other for the sake of their differences.**
- **Muslims should ensure collective worship as it sends an effective message of unity and discipline to the world. Collective worship includes the five daily prayers, Friday and Eid prayers, Taraweeh prayers during Ramadan, and the rituals at Hajj, including staying in Arafat, performing Sa'i, and staying in Muzdalifah and Mina.**
- **Respecting the color white is also a symbol of unity.**
- **All Muslims should empathize with the suffering and hardships of Muslims in Kashmir and Palestine and provide every possible assistance.**
- **Allah refers to Muslims as “Muslims” in the Quran. Therefore, those who identify themselves as Deobandi, Bareilvi, Shia, Sunni, or Wahhabi should take pride in calling themselves Muslims.**

****Islamic Renaissance:****

****3.18.1. Define the concept of Renaissance.****

****Answer: Concept of Renaissance:****

The term “Renaissance” or “Nashat Thaniyah” is historically borrowed from the West, referring to a period when Western nations played a significant role in shaping modern Europe by overthrowing religious rule and monarchy. Moreover, the West emerged from the Dark Ages and ended the dominance of the Church.

The West clearly understood the necessity and importance of knowledge. They accelerated the process of scientific creation and rejected any theories that obstructed Europe’s scientific progress. However, the French Revolution holds particular importance in this Renaissance. In contrast, the Islamic Renaissance refers to the flourishing of social and political systems during the Middle Ages in Andalusia, Baghdad, and Arab states, where intellectual progress was rapid.

During the caliphates of Abd al-Rahman III and Al-Mamun, significant advancements in science and technology were achieved in areas like Cordoba, Baghdad, Isfahan, and large parts of the Earth where Muslims were in the majority. Several rare books were translated, and discussions on philosophy, technology, geography, history, and fine arts were common among both the public and elite, involving prominent scholars and scientists like Al-Kindi, Farabi, Ibn Rushd, Ibn al-Haytham, Jabir ibn Hayyan, Avicenna, and Omar Khayyam.

****3.18.2. Explain the importance of relying on Allah and the significance of material resources in future planning.****

****Answer: Importance of Future Planning:****

- Future planning is as crucial as having a roadmap to reach any unknown destination.**

- **When planning for the future, both small and large goals are included. Often, achieving a major goal requires meeting several smaller objectives, such as obtaining good grades in high school to become a doctor or engineer.**
- **Young individuals should seek advice from experts in their field when making future plans.**
- **Many educational institutions now offer career counseling, which helps students in future planning.**
- **Achieving goals requires patience and perseverance; one should not be discouraged by obstacles or adverse conditions.**
- **Numerous obstacles and challenges will arise, but one should not abandon efforts. Instead, continue striving towards achieving goals.**
- **Future planning involves strong willpower.**
- **Some people achieve little despite their efforts. Hence, determining objectives is essential for a successful life.**
- **Decision-making and perseverance are crucial in future planning. Young people should be**

accustomed to valuing their time, as those who waste time are eventually wasted by it.

- **Allah loves those who are aware of life's realities and true objectives, who use resources willingly, trust in Allah, and work diligently.**
- **Allah says, "We give what you strive for." Resources are generally limited, such as money, good health, contentment, and peace.**
- **Individuals with strong willpower succeed in achieving their goals despite challenges because they persistently work hard and strive.**

****3.18.3. Suggest ways for future planning based on the golden past (science and technology, economy, and self-reliance).****

****Answer: Future Planning Suggestions:****

- **Muslims need to learn science and technology as they did in their golden age.**

- **New inventions are happening worldwide, and Muslims should also learn these sciences.**

****133/151****

Pakistan is an agricultural country; here, new technology, good fertilizers, quality seeds, good agricultural tools, and the establishment of agricultural universities are extremely necessary for good crops and agriculture. Experts at these universities should teach the youth how to grow four crops in a year.

Many agricultural and fertile lands are barren due to lack of water; access to water should be ensured for these areas.

A large number of youths in Pakistan are unemployed; therefore, it is essential to teach them skills so that they can become self-reliant.

Expertise in the IT sector is a crucial need of the time; therefore, easy access to short courses in this field should be provided to the youth.

The ongoing energy crisis in the country needs to be addressed, and the promotion of solar energy technology should be encouraged.

To cope with harsh weather conditions and control air pollution, treeplanting campaigns should be promoted in schools, colleges, and universities.

Water is a great blessing from Allah; it should not be wasted.

10. Emphasis should be placed on setting up Desalination Plants in Karachi to make seawater usable.

****Economy and Self-Reliance:****

- **Interest-free loans should be provided to youths so they can start small businesses and become self-reliant.**
- **A large number of women are uneducated; they should also be skilled through short courses to make them capable of earning.**
- **Small loans should be provided according to the Bangladesh model.**
- **Special attention should be given to health and sanitation so that people can work with good health.**
- **Youth should be engaged in positive work and skills so they can channel their negative energy into constructive tasks.**

- **Pakistan has been blessed with numerous resources; honest individuals who care about the country's and nation's welfare should step forward and lead the country forward. Pakistan has a heavy amount of sea food from the sea and rivers, which has high demand in the international market, providing an opportunity for earning good foreign exchange.**
- **Pakistan produces excellent sports equipment, which has high demand in the international market; this business should be expanded.**
- **Pakistan produces high-quality cotton fabric that meets local and foreign needs; this business should be promoted, and incentives should be provided to those involved.**
- **Pakistan has excellent surgical instruments with high demand in the international market;**

further development can be pursued in this sector.

- **Pakistan's rice, sugarcane, and cotton are highly appreciated worldwide.**
- **Pakistan has a very good production of mangoes, and their taste is highly appreciated globally.**
- **There is no shortage of talent in Pakistan; what is needed is to provide opportunities to the youth, trust them, train them well, and enforce the rule of law to eliminate corruption for the country and people to advance.**

****Islamophobia and Our Responsibilities:****

****3.19.1. Definition of Islamophobia:****

Islamophobia refers to hostility towards Islam, fear of Islam, fear of Islamic civilization, or fear of Muslims. Although the term Islamophobia has long been used for the disdain, ridicule, and humiliation of Muslims and Islam, it gained sudden momentum after the September 11, 2001 attacks on the World Trade Center. Americans and Westerners believe that Islam and Muslims are synonymous with terrorism and that terrorists carried out the World Trade Center attacks, causing severe damage to the United States.

If this matter had been independently investigated, the fear regarding Muslims might have been disproven. However, it was a well-organized conspiracy aimed at tarnishing Muslims' image, which succeeded remarkably, leading to the perception of Muslims as terrorists globally.

****3.19.2. Increasing Instances and Causes of Islamophobia:****

- **The primary reason for Islamophobia is the hatred and narrowminded sentiments of Westerners towards Muslims.**
- **Westerners view even the good actions of Muslims with suspicion and doubt.**
- **Westerners consider the system of life and ideologies of Islam to be inferior and trivial.**
- **Westerners believe that Islam is an isolated and stagnant religion.**
- **Westerners also think that Islam and Muslims are highly uncivilized.**
- **Westerners believe that Islam promotes terrorism.**

- **Westerners criticize the Quranic verses about jihad with the sword, claiming that Islam is a violent religion.**
- **The Western viewpoint is polluted with erroneous ideas that Islam is a violent and militant religion and that Muslims are fundamentalist and terrorists.**
- **After September 11, Westerners launched a systematic campaign against Muslims and Islam, promoting false narratives about them.**
- **Western media extensively discussed two terms related to Islam:**
 - 1. Fundamentalist**
 - 2. Terrorist.**
- **Major Western channels relentlessly worked to prove Islam and Muslims as terrorists.**

- **Many Muslim intellectuals have contributed to the conspiracy against Islam, failing to refute their negative image.**
- **Muslim scholars have not effectively refuted their poor image; instead, they have left themselves at the mercy of Western intellectuals.**

****3.19.3. Analysis of Measures to Address Islamophobia in Contemporary Times:****

- **On December 22, the European Parliament issued a statement in Brussels to combat Islamophobia. The primary goal of this step was to reduce the increasing impact of Islamophobia.**
- **In 2001-2002, the United Nations held a conference against racism, racial discrimination, and intolerance, discussing the increasing trend of Islamophobia.**

- **In 2004, the United Nations organized a conference to address Islamophobia, and UN Secretary-General Kofi Annan strongly condemned Islamophobia.**
- **A trust was established for combating Islamophobia, and around 20 recommendations were presented.**
- **To address Islamophobia positively, there is a need for welleducated, enlightened scholars who have a deep understanding of science, technology, and Islam, and who can present the correct image of Islam and Muslims to Westerners.**
- **Dialogue is essential; every issue in the world can be resolved through discussion. However, the choice of the person conducting the dialogue**

is crucial, as they must have the ability to represent Islam and Muslims correctly.

- **Muslims need to study the Quran and the life of the Prophet (PBUH) thoroughly.**

****135/151****

- **It is necessary to highlight the incidents from the Seerah (life) of the Prophet (PBUH) that reflect his patience, forgiveness, sacrifice, justice, and efforts for peace and security in the country.**
- **Emphasizing the tales of Muslim rule over half the world, their justice, and fairness is also crucial at this time.**

- **Throughout history, conspiracies against Muslims and Islam have been present, but countering these conspiracies with wisdom and intelligence is of utmost importance today.**

Here are the multiple-choice questions with the correct answers indicated:

- **According to Hadith, those who do not maintain family ties will not enter paradise.**
 - **Poor**
 - **Wealthy**
 - **Cut off ties ✓**
- **In Arabic, a neighbor is called:**
 - **Friend**
 - **Neighbor ✓**
 - **Stranger**

- **According to the Quran, there are different types of neighbors:**
 - **Right ✓**
 - **Good**
 - **Neighbor**
- **Paradise is under the feet of:**
 - **Parents ✓**
 - **Teachers**
 - **Relatives**
- **Disobedience to parents will result in being deprived of:**
 - **The fragrance of paradise ✓**
 - **The pleasures of paradise**
 - **Paradise itself**
- **The greatest sin after shirk (associating partners with Allah) is:**

- **Disobedience to parents ✓**
- **Lying**
- **Breach of trust**

- **Allah indeed commands:**
 - **Justice and equity ✓**
 - **Kindness**
 - **Knowledge**

- **The best form of dhikr (remembrance of Allah) is:**
 - **There is no deity except Allah, Glory be to Allah, Allah is the Greatest, Praise be to Allah ✓**
 - **Prayer**
 - **Fasting**

- **Indeed, Allah is with those who practice:**
 - **Patience ✓**
 - **Piety**
 - **Jihad**

- **Acting upon Allah's command based on faith is called:**
 - **Islamic principles**
 - **Righteous deeds ✓**
 - **Reliance**
- **Who willingly enters their own burning fire?**
 - **The envious**
 - **The grudge-bearer**
 - **The enemy ✓**
- **Those who sow discord among Muslims under the guise of religiosity are:**
 - **Disbelievers**
 - **Hypocrites ✓**
 - **Christians**

- **The meaning of Mu'akhah (brotherhood) is:**
 - **Equality**
 - **Brotherhood ✓**
 - **Goodwill**
- **According to Islamic teachings, a Muslim is:**
 - **A relative**
 - **A partner**
 - **A brother ✓**
- **The term “Ashraf al-Makhlukat” refers to:**
 - **Humans ✓**
 - **Angels**
 - **Jinn**
- **He who chooses moderation will not be in need of:**
 - **Excess ✓**
 - **Patience**

- **Sincerity**
- **To ensure acceptance of worship, it is essential to have:**
 - **Purity**
 - **Honesty**
 - **Gratitude ✓**
- **Kind treatment of relatives is called:**
 - **Maintaining ties ✓**
 - **Cutting ties**
 - **Favors**
- **For peace of mind, it is essential to:**
 - **Remember Allah ✓**
 - **Rest**
 - **Play**

- **The literal meaning of “Sadaqah” is:**
 - **Charity**
 - **Generosity**
 - **Truthfulness ✓**

- **The number of Allah’s most famous names is:**
 - **77**
 - **88**
 - **99 ✓**

- **The worst sinners will be placed in the lowest part of Hell:**
 - **Disbelievers**
 - **Hypocrites ✓**
 - **Polytheists**

- **The best dhikr (remembrance of Allah) is:**
 - **Prayer**
 - **Fasting**

- Hajj ✓
- The literal meaning of patience is:
 - Endurance ✓
 - Anger
 - Forgiveness
- Which sin is considered equivalent to eating the flesh of a dead brother?
 - Backbiting ✓
 - Slander
 - Theft
- According to Allah, the one with the most honor is:
 - The pious ✓
 - The knowledgeable
 - The righteous

- **The righteous will dwell in:**
 - **Paradise ✓**
 - **Hell**
 - **Desert**
- **The Quran names every satanic force as:**
 - **Jalut**
 - **Khamut**
 - **Marut ✓**
- **Tawakkul ‘ala Allah means:**
 - **Trust in Allah ✓**
 - **Reliance**
 - **Dependence**

****137/151****

- ****Fear of Allah****

****Trust in Allah** ✓**

****Hope from Allah****

****Faith in Allah****

- ****Actions depend on:****

****Halal earning****

****Worship****

****Intention** ✓**

****Supplication****

****Chapter (4): Sources of Guidance, Notable Figures of Islam:****

****Rightly Guided Caliphs:****

4.1.1 – Explain the concept of the Rightly Guided Caliphs.

****Answer – Rightly Guided Caliphs:****

After the passing of Prophet Muhammad (PBUH), the administration of the Islamic state came into the hands of the Rightly Guided Caliphs.

- **Hazrat Abu Bakr Siddiq** is the First Caliph.**
- **Hazrat Umar Farooq** is the Second Caliph.**
- **Hazrat Uthman Ghani** is the Third Caliph.**
- **Hazrat Ali Karam Allah Wajh al-Karim** is the Fourth Caliph.**

The era of the Rightly Guided Caliphs spans approximately 30 years. A notable feature of this entire 30-year period is that the administration of the Islamic state was based on the Quran and Sunnah.

4.1.2 – In light of the prophetic teachings, explain the measures taken by the Rightly Guided Caliphs regarding a welfare state (public welfare, trust, justice, jihad, treatment of minorities, and accountability).

****Answer – Public Welfare:****

Hazrat Abu Bakr Siddiq greatly served Islam by compiling the Quran into a book, waging jihad against false prophets, and declaring jihad against those who denied zakat.

- Hazrat Abu Bakr Siddiq's caliphate lasted for 2.5 years.**
- During Hazrat Umar Farooq's caliphate, conquests occurred rapidly, with Muslims conquering more than half the world and the flag of Islam extending from Sindh to Africa.**
- Hazrat Umar Farooq's caliphate lasted 10.5 years.**
- Hazrat Uthman Ghani gathered the ummah on a single Quran, which is why he is also known as "Jami' al-Quran". During his caliphate, conquests occurred rapidly, and his caliphate lasted 12 years.**

- **Hazrat Ali Karam Allah Wajh al-Karim faced internal and external conspiracies and the rebellion of the Kharijites at its peak. During his caliphate, he participated in many battles, established peace and security in the country, and there are numerous examples of justice and accountability. However, addressing the Kharijite rebellion was a major challenge of his era.**

****Trust:****

- **Hazrat Abu Bakr Siddiq maintained Islam as per the period of Prophet Muhammad (PBUH). He handled the trust of caliphate with utmost sincerity and dedication.**
- **During Hazrat Umar Farooq's caliphate, the administration was similar to that during the time of Prophet Muhammad (PBUH). He safeguarded the trust of caliphate and upheld the same spirit of Islam through justice and fairness that was present during the time of Prophet Muhammad (PBUH).**

- **Hazrat Uthman Ghani fulfilled his caliphate duties with great trust and integrity, serving Islam and Muslims sincerely, and managing the caliphate trust with utmost fidelity.**
- **Hazrat Ali Karam Allah Wajh al-Karim tackled the Kharijite rebellion and faced new turmoil and conspiracies throughout his caliphate. He displayed vigilance and sincerity in managing the caliphate trust and faced enemies bravely even under difficult conditions.**

****Justice and Fairness:****

- **Hazrat Abu Bakr Siddiq took significant steps to establish justice and fairness, waging jihad against false prophets, and those who denied zakat. He ensured that peace and justice were established throughout the country.**

- **Hazrat Umar Farooq established a robust system of justice across the country and used to patrol at night to learn about the condition of his subjects. He also punished officials based on complaints. During his caliphate, the justice system was well-organized and firmly established.**
- **Despite the emergence of dissent and rebellion during Hazrat Uthman Ghani's caliphate, and the organization of anti-Islamic forces, he continued his efforts to suppress enemies of Islam and establish justice throughout the country.**
- **Hazrat Ali Karam Allah Wajh al-Karim's caliphate was marked by upheaval and turmoil, which he managed effectively. As a judge, he promoted justice and made significant decisions in accordance with the Quran and Sunnah, which are recorded in golden letters in history.**

****Jihad:****

- **During Hazrat Abu Bakr Siddiq's caliphate, battles included the Battle of Yamama, Battle of Chains, Battle of Al-Yamama, and Battle of Nadhir.**
- **During Hazrat Umar Farooq's caliphate, battles included the Battle of Buwaib, Battle of Qadisiyyah, Battle of Namaraq, Battle of Sakar, Battle of Jisr, Battle of Jalula, and Battle of Nehavand.**
- **During Hazrat Uthman Ghani's caliphate, the Battle of Cyprus and the conquest of the island of Cyprus occurred, with the first naval fleet used in the Battle of Cyprus.**
- **During Hazrat Ali Karam Allah Wajh al-Karim's caliphate, battles included the Battle of Siffin, Battle of the Camel, and Battle of Nahrawan (fought against the Kharijites).**

****Treatment of Minorities and Accountability:****

- **During Hazrat Abu Bakr Siddiq's caliphate, dhimmis and non-Muslims enjoyed complete religious freedom, and the Islamic state was responsible for protecting their lives, property, honor, and dignity.**
- **During Hazrat Umar Farooq's caliphate, special care was taken of dhimmis, providing them with aid from the Bayt al-Mal and allowing them full freedom to celebrate their festivals and perform religious duties.**
- **During Hazrat Uthman Ghani's caliphate, the rights of dhimmis were also well protected, and aid continued from the Bayt al-Mal.**
- **During Hazrat Ali Karam Allah Wajh al-Karim's caliphate, dhimmis were closely cared for, with the state responsible for their lives, property, honor,**

and dignity, and they were free to practice their religious rituals and customs.

4.1.3 – Analyze the measures taken by the Rightly Guided Caliphs.

****Answer – Welfare Measures by the Rightly Guided Caliphs:****

- ****Hazrat Abu Bakr Siddiq:****
- **During his caliphate, there was a significant increase in zakat, khums, and the revenues from administration.**
- **He established the protection of religion.**
- **Compiling the Quran was one of his major achievements.**

****139/151****

****Hazrat Umar Farooq:****

- **During Hazrat Umar Farooq's caliphate, the Islamic flag began to fly from India to Africa.**
- **He established the Bayt al-Mal (Treasury).**
- **Establishment of courts and appointment of judges.**
- **Issuance of the 4th Hijri calendar.**
- **Adoption of the title "Ameer-ul-Mu'minin" (Commander of the Faithful).**
- **Establishment of military offices and regular salaries for soldiers.**

- **Establishment of the Department of Finances.**
- **Introduction of measurement methods.**
- **Census.**
- **Construction of canals, city development, expansion of trade, and provincial divisions.**
- **Permission for foreign traders to trade.**
- **Establishment of jails.**
- **Establishment of police.**

- **Establishment of a complete system for the purchase and sale of military supplies.**
- **Night patrols to check on the condition of the subjects.**
- **Establishment of military garrisons.**
- **Promotion of superior horse breeds.**
- **Appointment of scribes.**
- **Establishment of military posts and inns for the protection of travelers.**
- **Establishment of orphanages for the care and upbringing of orphan children.**

- **Allocation of monthly stipends from the Bayt al-Mal for poor nonMuslims (Jews, Christians, and pagans).**
- **Establishment of schools (maktabas).**
- **Regular salaries for teachers and educators.**
- **Establishment of the principle of Qiyas (analogy).**
- **Addition of “As-Salatu Khairum Min an-Nawm” (Prayer is better than sleep) to the Fajr adhan (call to prayer).**
- **Establishment of Taraweeh prayers.**

- **Issuance of the law stating that if three divorces are given at once, they count as one.**
- **Setting the limit of 80 lashes for drinking alcohol.**
- **Imposition of zakat on commercial horses.**
- **Consensus on four Takbeers (saying “Allahu Akbar”) in the funeral prayer.**
- **Implementation of methods for delivering sermons in mosques.**
- **Provision of salaries for Imams and Muezzins.**
- **Arrangement for lighting in mosques.**

****Hazrat Uthman Ghani:****

- **Establishment of the Shura (Consultative Council).**
- **Accountability and supervision of officials.**
- **Strict management of the revenues and expenditures of the Bayt alMal.**
- **Benefits for the military.**
- **Establishment of a naval force and Islamic navy.**
- **Arrangements for inns and water wells.**

- **Construction and expansion of the Prophet's Mosque.**
- **Compilation of the Quran into a single text.**

****Hazrat Ali Karam Allah Wajh al-Karim:****

- **Addressing external and internal conflicts.**
- **Reforming the caliphate system.**
- **Establishment of additional military garrisons.**
- **Collection of taxes.**
- **Supervision and training of officials.**

- **Accountability of tax revenues.**
- **Protection of the Bayt al-Mal.**
- **Fulfillment of the rights of dhimmis (non-Muslims under Islamic rule).**
- **Upholding justice and fairness.**
- **Supervision of markets.**

****4.1.4 – As a student, express your opinion on the establishment of an Islamic welfare state.****

****Answer – Opinion on Establishing an Islamic Welfare State:****

- **An Islamic welfare state requires honest leadership elected by the people.**
- **The supremacy of justice and equality before the law is essential in an Islamic welfare state.**
- **Elimination of corruption and strict accountability for such individuals are crucial in an Islamic welfare state.**
- **In an Islamic welfare state, strict penalties should be imposed for bribery, fraud, deceit, usury, theft, robbery, and other corrupt practices to improve the country's system.**
- **An Islamic welfare state should provide education and skills to the youth.**
- **Employment opportunities should be provided for women.**

- **The country should be stabilized through foreign investment.**
- **Development in the agricultural sector should be promoted.**
- **Factories and industries should be made functional.**

****1. Youth should be given interest-free loans so that they can start small businesses and learn to stand on their own feet.****

****11. A large number of women are uneducated; they should also be skilled and provided with short courses to enable them to earn money.****

****12. Small loans should also be provided according to the Bangladesh model.****

****1. Special attention should be paid to health and sanitation so that people can work in good health.****

****14. Pakistan has a large quantity of seafood from the sea and rivers, which is in high demand in the international market, and this can earn substantial foreign exchange.****

****15. Pakistan produces excellent sports equipment that is in high demand in the international market; this business should be expanded.****

****16. Pakistan produces high-quality cotton fabric that can meet domestic and foreign needs. Therefore, this business should be promoted, and those involved should be given incentives.****

****17. Pakistan produces high-quality surgical instruments that are in high demand in the international market; further development in this field is possible.****

****18. Pakistani rice, sugarcane, and cotton are highly valued worldwide.****

****19. Pakistan produces very good mangoes, which are highly appreciated globally for their taste.****

****20. There is no shortage of talent in Pakistan; what is needed is to provide opportunities to the youth, trust them, offer good training, uphold the rule of law, ensure strict accountability, and eradicate corruption. Only then will the country and its people progress.****

****21. Every citizen in Pakistan has the fundamental right to education; therefore, it is the government's responsibility to arrange for free education.****

****22. Every citizen in Pakistan should be provided with housing facilities.****

****23. In other words, the right to food, clothing, and shelter should be recognized.****

****24. Medical facilities should be provided to the public.****

****25. The public should be aligned with global progress.****

****Introduction to Muslim Personalities:****

****1. Hazrat Imam Ja'far al-Sadiq****

****2. Hazrat Imam Abu Hanifa****

****3. Hazrat Imam Malik****

****4. Hazrat Imam al-Shafi'i****

****5. Hazrat Imam Ahmad ibn Hanbal****

****4.2.1 – Write about the life history of these personalities (birth, lineage, education, and upbringing).****

****4.2.2 – Describe the morals, qualities, and virtues of these personalities.****

****4.2.3 – Review the scholarly contributions of these personalities.****

****4.2.4 – Analyze how the character and conduct of these personalities serve as a beacon for today's youth, using examples.****

****Hazrat Imam Ja'far al-Sadiq:****

****Name:** Sayyidna Ja'far bin Imam Baqir bin Zain al-Abidin bin Husayn bin Ali bin Abi Talib**

****Date of Birth:** 7th Rabi' al-Awwal 83 AH (Medina)**

****Nickname:** Abu Abdullah – Abu Ismail**

****Titles:** Al-Sadiq – Al-Sabir – Al-Fadhil – Al-Tahir**

****Father's Name:** Sayyidna Imam Baqir**

****Mother's Name:** Sayyida Umm Farwa bint Qasim bin Muhammad bin Abi Bakr**

****Family:** Tribe of Quraish / Branch of Banu Hashim**

****Martyrdom:** 15th Shawwal 148 AH (Medina)**

****Blessed Birth:****

Hazrat Imam Ja'far al-Sadiq was born on 7th Rabi' al-Awwal 83 AH in Medina. He was the son of Imam Baqir, who was a major commentator on the Quran and an expert in Islamic jurisprudence. His mother, Umm Farwa, belonged to a highly scholarly family; she was the granddaughter of Abu Bakr al-Siddiq and the daughter of a prominent Tabi'i, Qasim. Qasim had learned from Aisha al-Siddiq.

The year of Imam Ja'far al-Sadiq's birth was also the year of birth of Imam Zaid and the eminent jurist Abu Hanifa.

****Character of Imam Ja'far al-Sadiq:****

Imam Ja'far al-Sadiq's personality was marked by numerous qualities and virtues: he was patient, grateful, pious, ascetic, devout, and strong in faith. He devoted much of his time to worship and spiritual practice while also focusing on seeking knowledge. His approach to the universe was characterized by contemplation. He was always engaged in the pursuit of knowledge and spiritual discipline. His heart was free from worldly desires. Allah endowed him with the blessing of sincerity, and he reached the peak of worship. He was extremely humble and modest, and serving others was his nature. Imam Malik remarked that whenever he visited Imam Ja'far al-Sadiq, he was warmly welcomed with affection, and a radiant smile was always on Imam Ja'far's lips. Imam Malik further noted that Imam Ja'far was always found in a

state of prayer, fasting, reciting the Quran, or narrating Hadith. He would perform ablution and present Hadith with great respect, and his face would turn pale with emotion when the Prophet (PBUH) was mentioned. Imam Malik praised Imam Ja'far al-Sadiq's character and conduct.

Once, when Imam Ja'far sent his servant on an errand, and he did not return for a long time, Imam Ja'far went to search for him and found him sleeping. He then sat by his side and fanned him.

When faced with hostility from his enemies, Imam Ja'far al-Sadiq would overlook their ill behavior and treat them with kindness, praying for their forgiveness. He possessed an imposing presence and dignity.

****Knowledge and Excellence:****

Imam Ja'far al-Sadiq was exceptionally intelligent and had a passion for knowledge from a young age. His

keen interest led him to quickly master the interpretation of the Quran, jurisprudence, Hadith, and the sciences of Islam.

143/151

He mastered the various sciences. He was a strict observer of the Ja'fari jurisprudence, which is known as Ja'fari Fiqh. His study circle included esteemed scholars from Iraq such as Sufyan al-Thawri, Imam Malik,

Imam Abu Hanifa, Sha'bi ibn Qasim, Sufyan ibn 'Uyayna, Salman ibn Bilal, and Isma'il ibn Ja'far. All these eminent scholars learned from him. However, he was a collection of virtues and a leader of the scholars. He authored several books, including "Kitaab al-Katani," which elucidates the mysteries of secrets and symbols. Additionally, he had a thorough understanding of Fiqh and often participated in Fiqh debates, leaving the listeners amazed with his eloquent answers. Allah granted him the unique ability to

provide clear and unambiguous answers consistently. His entire life was dedicated to the service of religion. Although it is said that he had over four thousand students, the notable one among them was the scientist Jabir ibn Hayyan, who had special expertise in chemistry, mathematics, and astronomy. Jabir ibn Hayyan was given special respect in the presence of Imam Ja'far al-Sadiq, and Imam Ja'far allocated specific time for him alone. Imam Ja'far al-Sadiq had a deep insight into the Quran, and he reflected on the universe and explained the secrets and symbols of science and philosophy.

Marriage and Children: He had multiple wives, from whom he had seven sons and three daughters. The names of his sons are as follows:

- Isma'il ibn Ja'far**
- Imam Musa al-Kadhim**
- Abdullah**
- Ishaq**
- Muhammad**
- Abbas**

- **Fadl**

The names of his daughters are as follows:

- **Umm Farwa**
- **Asma**
- **Fatimah**

Among his descendants were the Fatimid Caliphs, whose dynasty began in 294 AH and lasted for approximately 270 years. The Ismaili sect is attributed to his son Isma'il ibn Ja'far. Initially, he appointed his son Isma'il ibn Ja'far as his successor, but Isma'il ibn Ja'far passed away during Imam Ja'far al-Sadiq's lifetime. Later, he appointed his other son, Imam Musa al-Kadhim, as his successor.

However, Isma'il ibn Ja'far had a son named Muhammad, who is regarded as an elder in the Fatimid dynasty. Historians write that the Fatimid dynasty had no equal in wealth, prestige, and trade. During its peak, prosperity spread around the Mediterranean.

Historians also mention the achievements of the fourteen major Fatimid Caliphs.

Martyrdom:

On the 15th of Shawwal, 148 AH, at the behest of the Abbasid Caliph alMansur, he was poisoned, which proved fatal. His family participated in his funeral preparations. His funeral prayer was led by his son, Imam Musa al-Kadhim, and he was buried in the Jannat al-Baqi cemetery in Medina.

Here are the corrected answers with all options and the correct choice marked with a ✓:

- **According to Imam Abu Hanifa, the greatest jurist of his time was:**
 - **Imam Ja'far al-Sadiq**
 - **Imam Abu Yusuf ✓**
 - **Imam Muhammad**

- **Imam Zufar**

- **The statement about Imam Ja'far al-Sadiq is: He was either in a state of fasting, or in voluntary prayers, or in frequent remembrance:**
 - **Ibn Anas ibn Malik**
 - **Imam Malik**
 - **Imam Shafi'i**
 - **Imam Ahmad ibn Hanbal ✓**

- **The funeral prayer of Imam Ja'far al-Sadiq was led by:**
 - **Jabir ibn Hayyan**
 - **Imam Musa al-Kadhim ✓**
 - **Imam Abu Hanifa**
 - **Imam Malik**

Imam Abu Hanifa:

Name: Nu'man ibn Thabit.

Date of Birth: 80 AH in Kufa (Iraq)

Nickname: Abu Hanifa

Title: Imam al-Azam

Father's Name: Thabit ibn Zuti.

Death: 150 AH

Imam Abu Hanifa's name was Nu'man ibn Thabit, with the title Imam alAzam and the nickname Abu Hanifa. His lineage traces back to Iran. His nickname, which is more famous than his actual name, is

descriptive, meaning one who turns away from false religions and embraces the true religion. Imam Abu Hanifa's grandfather had close relations with Ali. When Imam Abu Hanifa's father was born, he was taken to Ali, who prayed for Thabit and his descendants.

He was born in Kufa in 80 AH. After acquiring basic education, he engaged in the silk trade and gained a good reputation. After twenty years, on the advice of Imam Sha'bi, he resumed his studies. Initially, he was interested in Kalam and debates but soon turned his focus to Hadith and Fiqh. He participated in the lessons of the renowned jurist Imam Hamad ibn Abi Sulayman. Due to his intellectual maturity, wisdom, and keen insight, he was always distinguished among his contemporaries and earned the title of Imam al-Azam. The Umayyad Caliphs wanted to appoint him as a judge, but he declined, leading to his persecution, imprisonment, and poisoning, which resulted in his death. He passed away in 150 AH at the age of 70. Over 500,000 people attended his funeral, which was held six times due to the large number of attendees. He was exceptionally intelligent and insightful, and

resolving complex matters was his forte, as evidenced by numerous events. According to Mulla Qadri, among Muslims, two-thirds follow Hanafi jurisprudence, while one-third follow the other three major Imams. Therefore, he is truly deserving of the title Imam al-Azam. He had several unique characteristics. He was the only Imam who met with the Companions like Anas ibn Malik and Abdullah ibn Awfi. Imam Muwafiq ibn Ahmad alMakki mentions that Abu Abdullah ibn Hafs reported 140,000 of his narrations. He also had a large number of students. Imam al-Azam imposed strict conditions for accepting Hadith.

Mulla Ali Qadri, citing Muhammad ibn Sam'a, states that Imam al-Azam selected more than 700,000 Hadiths in his book "Kitaab al-Athar."

Here are the corrected answers with all options and the correct choice marked with a ✓:

- **He advised Imam Abu Hanifa to pursue further knowledge:**
 - **Imam Amir Shabi**
 - **Imam Asim**
 - **Imam Ibrahim Nakha'i**
 - **Imam Hamad ibn Abi Sulayman ✓**

- **Allah granted Imam Abu Hanifa the honor of being:**
 - **A Companion**
 - **A Tabi'i**
 - **A Successor**
 - **A Saint ✓**

- **The book attributed to Imam Abu Hanifa is:**
 - **Al-Mabsut (b) Al-Ziyadat**
 - **Al-Jami' al-Kabir**
 - **Kitaab al-Athar ✓**

****145/151****

****Imam Malik:****

Name: Malik ibn Anas

Date of Birth: 93 AH, Medina

Kunya: Abu Abdullah

Title: Imam Dar al-Hijra

Father's Name: Anas ibn Malik

Date of Passing: 79 AH

Your name is Malik ibn Anas, with the Kunya Abu Abdullah and the title Dar al-Hijra.

Your great-grandfather, Abu Amar, was a companion of the Prophet and participated in all battles except Badr. You were born in Medina in 93 AH. Your ancestors migrated from Yemen and settled in

Medina. The house you lived in in Medina was previously the residence of Abdullah ibn Mas'ud. Being of pure Arab descent, your memory was exceptional. You yourself said that once you learned something, it stayed with you for your entire life. You were a sincere lover of the Prophet (PBUH). You never relieved yourself in the sacred precincts of Medina nor did you ride any conveyance except for going to Hajj. You never left Medina, fearing death outside it. When you issued a fatwa that forced divorce does not occur, the Umayyad caliphs, especially Abu Ja'far al-Mansur, had you whipped and beaten with 70 lashes, but you did not retract your fatwa. This fatwa invalidated Abu Ja'far's forced allegiance. In Western countries, especially in Andalusia, you have numerous followers. You gained knowledge from over 900 teachers and scholars. Except for six, all your teachers were from Medina. It is said that the most comprehensive knowledge was collected in your sole person. Your mother, uncle, and grandfather were all scholars. You learned the recitation of the Qur'an and its chains of transmission from Nafi ibn Abdur-Rahman (d. 117 AH), whose recitation forms the basis of the entire Islamic world today. Nafi ibn Abdur-Rahman served for 30 years

with Umar. Imam Malik said that when he heard a hadith from Nafi, he did not need to hear it from anyone else. Hadith scholars call a narration starting with Malik from Nafi from Ibn Umar “the golden chain.”

The number of your students is reported to be over 1300.

****Acknowledgments:****

Imam Shafi'i said that if Imam Malik and Sufyan ibn Uyayna had not been there, knowledge would have departed from Hijaz.

Ibn Wahb said that if Imam Malik and Imam Layth had not been there, we would have gone astray.

According to Imam Nasai, no one among the Tabii Tabieen was greater than Imam Malik. You passed away in 79 AH in Medina.

The first and formal book written in the science of hadith is “Muwatta Imam Malik.” It is a well-known statement among earlier scholars, especially Imam Shafi’i, that after the Book of Allah, the most correct book on earth is “Muwatta Imam Malik,” which is considered the most authentic book on earth. Imam Malik began compiling this book at the strong insistence of the Abbasid caliph Mansur (d. 157 AH), but he unfortunately did not live to see it completed. Initially, “Muwatta Imam Malik” contained selections from 100,000 hadiths. After its compilation, it was presented to the scholars of Medina, who reviewed it thoroughly and then endorsed it. Imam Malik meticulously worked on the compilation of “Muwatta,” including his 40 years of research. The majority of scholars categorize “Muwatta” in the first class of hadith books, with “Sahih Bukhari” and “Sahih Muslim” also in the first class, while “Jami’ Tirmidhi,” “Sunan Abi Dawood,” and “Sunan Nasai” fall into the second class. The combination of these two classes is called “Sihah Sitta.”

****146/151****

****Imam Malik's Book:****

The name of Imam Malik's book is "Muwatta." A famous statement by Imam Shafi'i about "Muwatta Imam Malik" is that after the Book of Allah, the second most authentic book on earth is "Muwatta Imam Malik," which is considered the most authentic book on earth.

Initially, "Muwatta Imam Malik" was a selection from 100,000 hadiths. After its compilation, it was presented to the scholars of Medina, who reviewed it thoroughly and endorsed it. Imam Malik meticulously worked on the compilation of "Muwatta," including his 40 years of research. The majority of scholars categorize "Muwatta" in the first class of hadith books, with "Sahih Bukhari" and "Sahih Muslim" also in the first class, while "Jami' Tirmidhi," "Sunan Abi Dawood," and "Sunan Nasai" fall into the second class. The combination of these two classes is called "Sihah Sitta."

****Imam Malik's Death:****

Imam Malik passed away in 79 AH in Medina at the age of 86. He was buried in Jannat al-Baqi.

Here are the answers correctly marked with (1):

1. (a) Imam Abu Hanifa ✓

- **Imam Shafi'i**
- **Imam Abu Yusuf**
- **Imam Muhammad**

2. The teacher who taught Imam Malik in Kufa was:

- **Imam Shafi'i**
- **Imam Ahmad ibn Hanbal**
- **Imam Abu Yusuf**
- **Imam Muhammad ✓**

3. The name of the compiled book of Imam Malik is:

- **Kitab al-Athar**
- **Musnad Ahmad**
- **Jami' al-Saghir**
- **Muwatta ✓**

****Imam Muhammad ibn Idris al-Shafi'i:****

Name: Abu Abdullah Muhammad ibn Idris ibn Abbas

Date of Birth: 150 AH (Gaza, Palestine)

Father's Name: Abd al-Muttalib

Date of Passing: 204 AH

Imam Shafi'i's full name is Abu Abdullah Muhammad ibn Idris ibn Abbas ibn Sayeed ibn Ubaid ibn Abd Yazid ibn Hashim ibn Abd Muttalib ibn Abd Manaf. You have the honor of tracing your lineage back to the seventh generation to the Prophet

Muhammad (PBUH). It is narrated that your mother belonged to the Azd tribe, an esteemed tribe from Yemen. Your great-grandfather Shafi'i and his father Sayeed were both companions of the Prophet (PBUH). Sayeed was captured during the Battle of Badr, ransomed, and then converted to Islam. You were born in Gaza in 150 AH. Initially, you focused on poetry, literature, linguistics, and Arab history. Later, you pursued studies in Tajweed, Qur'anic recitation, Hadith, and Fiqh. You memorized the Qur'an at the age of seven and memorized "Muwatta" at twelve. You then sought out Imam Malik and learned from him. By the age of 15, you were appointed as a judge. You were a deeply perceptive and precise scholar. You were among the most renowned interpreters, hadith scholars, and jurists of your time, and in human history, you are one of the foremost legal minds. If a list of the ten greatest minds in human history were compiled, your name would certainly be included.

You provided the world with the knowledge of Usul al-Fiqh (Principles of Jurisprudence), which is taught in every legal system today. Imam Shafi'i is recognized

as the founder of this precise and profound science. Your capability can be gauged by the fact that you systematized the extraordinary knowledge of legal principles.

****147/151****

****Imam Ahmad ibn Hanbal:****

Imam Ahmad ibn Hanbal was a student of Imam Shafi'i. Imam Ahmad ibn Hanbal was a jurist, hadith scholar, and highly devout, adhering strictly to prayers and fasting. His efforts and services for Islam are noteworthy. He himself says that for the past 30 years, he has not performed a prayer without praying for the long life of his teacher, Imam Shafi'i. Although Imam Shafi'i had numerous teachers, among them was prominently Imam Muhammad ibn Hasan al-Shaybani, who was a great disciple of Imam Abu Hanifa. Imam

Muhammad married Imam Shafi'i's mother, making him his stepfather. Imam Shafi'i, influenced by Imam Muhammad, said that anyone seeking expertise in jurisprudence should benefit from the associates of Imam Abu Hanifa.

He says that if he had not studied the books of Imam Muhammad, he would not have become a jurist. Initially, he was a follower of Imam Malik, but later he established his own principles and became the founder of a new school of thought. He reconciled Hanafi and Maliki jurisprudence, making his school a link between the two. He derives his jurisprudential rulings from the Quran, Sunnah, consensus, and analogy, but does not accept the Hanafi principle of istihsan (juridical preference) or the Maliki principle of masalih mursalah (public interest).

The number of his teachers and mentors is reported to be 18. He traveled extensively for acquiring knowledge, including trips to the Arabian desert, Yemen, Egypt, and Iraq. His students number around 160. His works are said to number 113, including

“Kitab al-Umm,” “Kitab alRisalah,” “Musnad Imam Shafi‘i,” “Kitab Ikhtilaf al-Hadith,” “Kitab alMabsut,” and others. The comprehensive book of Imam Shafi‘i is known as “Musnad al-Shafi‘i.”

****Confessions:****

Imam Ahmad ibn Hanbal says that for the past 30 years, he has not spent a night without praying for Imam Shafi‘i. Abu Dawood says that he has not seen Imam Ahmad ibn Hanbal inclined towards anyone more than Imam Shafi‘i. Without a doubt, Imam Shafi‘i is a reformer of the second century.

He passed away at the age of 54 in 204 AH in the city of Quraafah, Egypt.

From childhood, Imam Shafi‘i had a great passion for two things: acquiring knowledge and archery. He himself says that he was so skilled in archery that if he had ten arrows, all would hit the target accurately. His father passed away when he was still young, so his

mother was concerned about his education.

Fortunately, in the school he attended, whatever lesson was taught by the teacher, he would immediately memorize it due to his exceptional memory, and then teach two lessons to his classmates in the teacher's absence. When the teacher learned of this, he was very pleased and did not charge him any fees. Thus, Allah arranged for Imam Shafi'i's education. By the age of seven, he had memorized the Quran, and by ten, he had memorized "Muwatta Imam Malik" with understanding. After that, Imam Shafi'i regularly attended scholarly gatherings and learned and memorized hadith and jurisprudential issues.

Imam Shafi'i's teacher, Imam Sufyan ibn Uyaynah, advised him to go to Baghdad and study under Imam Muhammad ibn Hasan al-Shaybani.

****Imam Shafi'i's Teachers:****

Imam Shafi'i benefited from many esteemed teachers. He himself says that he considers Imam Malik and Imam Muhammad ibn Hasan alShaybani as his

teachers. However, he also learned from the prominent scholars of his time, including Imam Sufyan ibn ‘Uyaynah. Notable works of Imam Shafi‘i include “Kitab al-Umm,” “Kitab al-Risalah,” “Kitab alSunan,” and “Musnad.”

Here are the answers with the correct choices marked with (1):

- **Imam Shafi‘i was related to which Shafi‘i:**
 - **(a) Uthman ibn Shafi‘i**
 - **(b) Shafi‘i ibn Saib**
 - **(c) Abbas Shafi‘i ✓**

- **After the death of Imam Shafi‘i’s father, his mother took him to:**
 - **(a) Palestine**
 - **(b) Iraq**
 - **(c) Medina ✓**

- **Among the famous students of Imam Shafi'i was:**
 - **(a) Imam Ja'far al-Sadiq**
 - **(b) Imam Malik**
 - **(c) Imam Ahmad ibn Hanbal ✓**

****148/151****

****Name:** Imam Abu Abdullah Ahmad ibn Hanbal
ibn Bilal**

****Date of Birth:** Before the first of Muharram
(Baghdad)**

****Father's Name:** Hanbal ibn Bilal**

****Death:** 241 AH**

His full name is Imam Abu Abdullah Ahmad ibn Hanbal ibn Bilal ibn Asad Allah al-Shaybani al-Maruzi al-Baghdadi.

He was born in the month of Muharram in Baghdad. Initially, he used to attend the sessions of Qadi Yusuf but later abandoned them. For acquiring hadith, he traveled extensively to places such as Mecca, Medina, Kufa, Basra, Syria, Yemen, and the island regions, gaining a high status in knowledge and achieving fame as a distinguished and upright hadith scholar.

Abu Zur'ah says that Imam Ahmad ibn Hanbal had memorized 10,000,000 hadith and would dictate them from memory. Imam Ahmad ibn Hanbal was known for his asceticism and self-sufficiency, and he was a model of piety and devotion. Despite many prominent scholars wishing to provide financial support, he never accepted it. His entire life was spent in fulfilling the rights of people and Allah.

Abdullah ibn Ahmad says that if anyone sought Imam Ahmad, they would find him either attending prayers,

visiting someone's funeral, or checking on the sick. He was a man whose prayers were always accepted, and many people constantly surrounded him for his supplications. Imam Ahmad ibn Hanbal was known for avoiding personal opinion in ijtiḥad and was renowned for deriving rulings solely from the Quran and Hadith. Consequently, some scholars have categorized him exclusively as a hadith scholar with the title "Amir al-Mu'minin fi al-Hadith," but among Ahl al-Sunnah, he is considered a supreme jurist and the founder of the fourth school of thought, while also holding a distinguished status among hadith scholars.

According to Ibn Qayyim al-Jawziyyah, the foundation of Imam Ahmad's jurisprudence is based on five principles:

- Derivation from the Quran and Hadith**
- Fatwas of the companions of the Prophet (peace be upon him)**
- The sayings of some companions, provided they align with the Quran and Hadith**

- **In cases of extreme necessity, using weak and transmitted hadith 5. Using analogy in cases of severe need**

****Confessions:****

Abu Dawood and Bujistani say that they have benefited from the knowledge of 200 experts but did not find anyone like Imam Ahmad ibn Hanbal. Hafiz Abu Zur'ah says that Imam Ahmad has no equal in knowledge and expertise. Said ibn Khilal says that if Imam Ahmad were among the Israelites, he would undoubtedly be considered a miracle. He passed away at the age of 77 in 241 AH, and around eight hundred thousand men and women attended his funeral.

****Musnad Ahmad:****

Imam Ahmad ibn Hanbal began compiling hadith in 180 AH, a task he continued until his death. "Musnad Ahmad" is a collection of hadith, which includes the

hadiths of the Ten Promised Paradise (Ashra Mubashshira). Imam Ahmad himself stated that this book should be regarded as a standard and that any hadith not included in it should be considered unreliable.

****149/151****

****Religious Services of Imam Ahmad ibn Hanbal:****

Imam Ahmad ibn Hanbal gained knowledge from prominent scholars in Baghdad, Kufa, Basra, Mecca, Medina, Yemen, and Syria. His memory was exceptional, and he had memorized over a million hadiths. Along with this, he studied jurisprudence and Islamic legal rulings in great depth. He was also familiar with the Persian language and continued to seek knowledge during his travels. His famous book of hadith is “Musnad,” and he also authored “Kitab al-Zuhd,” “Kitab al-Tarikh,” and “Kitab al-Tafsir.” Imam Ahmad had a great passion for acquiring

knowledge, and thus he undertook several journeys for learning, including trips to Baghdad, Kufa, Basra, Mecca, Medina, Yemen, and Syria.

****Ethics and Qualities of Imam Ahmad ibn Hanbal:****

Imam Ahmad ibn Hanbal was highly pious, abstinent, devoted, humble, and gentle-natured. He was a person of great dignity, extremely compassionate towards Allah's creation, and very kind-hearted. He was deeply focused on religious knowledge and spent his entire life engaged in teaching and learning. He was a distinguished hadith scholar, jurist, and expert in Islamic jurisprudence with an exceptionally strong memory, having memorized around a million hadiths. He was also fond of writing and authored several religious books.

Here are the corrected answers with (1) marked next to the correct choices:

- **Imam Ahmad ibn Hanbal had memorized:**

- (a) 10,000
 - (b) 50,000
 - (c) 100,000 ✓
 - (d) 1,000,000
-
- **The book “Kitab al-Umm” is authored by Imam Ahmad ibn Hanbal:**
 - (a) Kitab al-Umm
 - (b) Al-Muwatta
 - (c) Al-Mahr
 - (d) Kitab al-Athar ✓

****Complete****

****Importance of Masjid al-Nabawi and Visiting the Shrine of the Prophet (P.B.U.H):****

The Prophet Muhammad (peace be upon him) himself participated in the construction of Masjid al-Nabawi. The mosque was a place where the Prophet Muhammad (peace be upon him) led the prayers. The Prophet Muhammad (peace be upon him) used to teach the Companions of the Bench (Ashab al-Suffah) the religion here. In Masjid al-Nabawi, the Prophet Muhammad (peace be upon him) also undertook the responsibilities of a judge. The strategies for battles and expeditions were also formulated here. The Prophet Muhammad (peace be upon him) said, “Whoever visits my grave, my intercession for him becomes obligatory.” (Sunan al-Daraqutni)

Here are the answers with the correct choices marked with (✓):

- **Keeping the provisions for Hajj ready is also a form of:**
 - (✓) **Worship**
 - (b) **Travel**

- **(c) Jihad**

- **The literal meaning of Hajj is:**
 - **(a) To worship**
 - **(b) To purify**
 - **(✓) To intend to visit**
 - **(d) To spend**

- **The act of running between the hills of Safa and Marwah is called:**
 - **(a) Tawaf**
 - **(b) Talbiyah**
 - **(✓) Sa'i**

- **After the obligation of Hajj, in the year 9 AH, 300 Companions performed Hajj under whose leadership?**
 - **Hazrat Umar Farooq**
 - **Hazrat Uthman Ghani**

- **Hazrat Ali**
- **(✓) Hazrat Abu Bakr**
- **In which Hijri year did the Prophet Muhammad (peace be upon him) perform his first and last Hajj?**
 - **(✓) 10th Hijri**
 - **13th Hijri**
- **Hajj is obligatory once in a lifetime on whom?**
 - **On the wealthy**
 - **On those who own property**
 - **On homeowners**
 - **(✓) On those who have the means**
- **What is the last Hajj of the Prophet Muhammad (peace be upon him) called?**
 - **(✓) Hajjatul Wada**
 - **Hajj Akbar**

- Umrah
- Hajjatul Awwal
- When you throw stones at the Satan during Hajj, what is this act called?
 - (✓) Rami al-Jamarat
 - Tawaf
 - Sa'i
 - Righteous Deed
- Hajj is the _____ pillar of Islam.
 - Third
 - Second
 - Fourth
 - (✓) Fifth
- This is the place where it is mandatory for pilgrims to wear the Ihram.

- (✓) **Miqat**
- **Arafat**
- **Mina**
- **Marwa**

- **Where is the Kaaba located?**
 - (✓) **Mecca**
 - **Taif**
 - **Medina**
 - **Jeddah**

- **Where is the Masjid al-Namirah located?**
 - **Kufa**
 - (✓) **Arafat**
 - **Jeddah**
 - **Mecca**

- **Who constructed the Kaaba for the first time?**

- **Hazrat Ibrahim**
 - **Hazrat Ismail**
 - **Hazrat Nuh**
 - **(✓) Hazrat Adam**
-
- **Hajj is performed in which Islamic month?**
 - **Ramadan**
 - **Shawwal**
 - **Dhu al-Qa'dah**
 - **(✓) Dhu al-Hijjah**
-
- **The sacrifice is a Sunnah of which prophet?**
 - **Hazrat Adam**
 - **(✓) Hazrat Ibrahim**
 - **Hazrat Ismail**
 - **Prophet Muhammad (peace be upon him)**

- **How many times is Hajj obligatory in a lifetime for those who have the means?**
 - **Twice**
 - **(✓) Once**
 - **Three times**
 - **Four times**

- **On which date of Dhu al-Hijjah is the standing at the plain of Arafat performed?**
 - **8th Dhu al-Hijjah**
 - **(✓) 9th Dhu al-Hijjah**
 - **10th Dhu al-Hijjah**
 - **11th Dhu al-Hijjah**

- **In which Hijri year did the conquest of Mecca take place?**
 - **5th Hijri**
 - **10th Hijri**
 - **9th Hijri**

- (✓) 8th Hijri

• After the conquest of Mecca, the sermon that the Prophet Muhammad (peace be upon him) delivered was written down for whom?

- Hazrat Abu Bakr
- Hazrat Umar
- Hazrat Zaid
- (✓) Hazrat Abu Shah Yamani